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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

MAGH 1979, JANUARY 1923.

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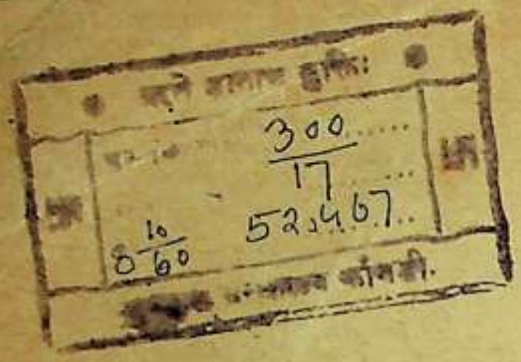

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THE

VEDIC MAGAZINE.

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सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

"Of all gifts, that of Divine knowledge is the highest and noblest."—*Manu.*

VOL. XX
No. VI.

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WHOLE No. 171
NEW SERIES
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TO THE NEW TITAN OF LABOUR.*

(By Monsieur Paul Richard.)

"Everything calculated to the advancement of knowledge and righteousness is like poison to begin with but like nectar in the end."

Swami Dayananda Sarasvati.

(Satyarth Prakash, Introduction).

I

Hail to thee, O Titan, which arises om the sombre Depths, from the som of the abyss, in the sunlight, wards the throne of the Power. ıy hour has come. Thou shalt now ign.

II

The first who reigned before thee as the Priest, the Brahmin. Then me the Noble, the Kshtrya; then the Rich, the Vaisya; and now here thou art, the fourth, the Labourer, the Sudra.

III

Before thee the others also have arisen out of the Shadow. And upon each successively the light from on high alighted. In thy turn, O Titan, thou shalt be crowned with its glory!

IV

Thou shalt reign but not for thyself. Thou shalt reign that an Ideal may reign along with thee—a new Ideal which none of the others can or will give to the world.

V

For it was an Ideal—a new Idol—which took the sceptre along with each

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of the Masters of the Hour. With the Priest, Faith; With the Warrior, Law; With the Rich, Science.

VI

And each time one of them has fallen, all human greatness seemed to be sunk. For esch time the new master arose from more lowliness. But with him was rising a higher ideal.

VII

Thou, now, the last of all, O Titan of the Plebs, thou art springing up from the darkest and most frightful depth. And before thee the whole world trembles with fear and curse!

VIII

Yet, it is thou who will give them what they are searching. And because thou comest from the very lowest; it is thee who brings them the supreme standard: Justice, Harmony, Human-Unity!

IX

The higher the peak, the deeper the pit! . . . Mankind climbs now her Everest. And that does not go without falls. Some cry to her "Halt!" But it must need that she ascends higher!

X

Titan, it is towards that peak that thou goest. And the more obscure and humble thou art, the greater also it will make thee, and the higher—in the gladness of the day-break.

XI

Thou art a gloomy mountain, O Giant, which hides the rising sun. And almost all turn away from thee and look to the other horizon—to where all the suns have set.

XII

Thou art as a gloomy mountain. And that is why I turn towards thee. And it is why I salute thee, O Titan: I salute the Dawn—the Dawn which rises behind thee!

REVELATION.

(By Pr. T. D. Sully.)

One of the deepest convictions of the religious consciousness is that of revelation, the conviction that God has and does reveal himself to the human soul. Just as in science we are not dealing with a mere *construction* of the human reason and imagination, but with the understanding and interpretation of what is given to us in direct experience; so in religion there has almost always been implied, in one way or another, the gift of God's self-revealing as the condition of man's achievement, whether in knowledge or in character and life. If it were really true that man could perfect himself in knowledge and goodness by his own efforts and power, or if it were true that he is evolving towards perfection by some inevitable law or destiny, then religion need be nothing more than a set of rules for man's guidance in this

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process and would have no need for God. Our little system of life, like the scientist's system of the universe, could do without that hypothesis. But in reality, the consciousness of God and of ourselves as receiving from him the very greatest and truest things in life is the very root of real religion.

There are just two very simple thoughts which I should like to suggest in this connection for the consideration of those who are at this time thinking of the life and teachings of Swami Dayanand; they are thoughts which, as he recognised, are of fundamental importance for the religious life.

The first is this, that if revelation of Himself to man is one of the essential attributes of God, we must think of God as having revealed Himself to man from the beginning. It is this thought, I take it, which is expressed in the doctrine of the eternity of the Veda and of the revelation to the first four Rishis. A similar thought is expressed in the opening verses of the Gospel of St. John, "In the beginning was the Word, and the Word was with God." This "Word" or "Veda" is God's self-revelation and is eternal as God himself. It is "a Light which lighteth every man, coming into the world." And it is surely a mistake in interpretation when it is suggested sometimes that this revelation is restricted to the beginning and to those first sages, and after that it had to be transmitted by human teachers; for, as the Yajur Veda says, "The great Ruler of the Universe...has been eternally instructing His subjects the immortal souls in all kinds of knowledge for their good through the Veda." (Satyarth Prakash, ch. 7, p. 235) God is not changeable or partial, but must be at all times willing to reveal His truth to the sincere and honest seeker. There is no doubt that Swami Dayanand believed that a man could still come to know God by direct cognition, as well as by testimony and inference, and could realise the bliss of communion (upasana). Thus we may accept any revelation which has been given for all men and for all time, while our own realisation and understanding of that reveation itself depends upon the direct revelaling of God in our own hearts.

And the second thought is closely related to the first. It is the need of inward purity of life and soul as a condition of our receiving revelation. The "objector" in the Satyartha Prakash asks, "Why should He have revealed the Vedas to those four men alone and not to others as well? That imputes favouritism to God." And the Swami gives the answer. "Among all men those four alone were purest in heart, therefore God revealed the true knowledge to them only." That is still and must always be true. "Blessed are the pure in heart, for they shall see God." And the emphasis which Swami Dayanand laid upon true Brahmacharya is one practical application of this thought.

We differ, perhaps, in our belief as to where this perfect purity, which is the condition of perfect revelation, is to be found. The Arya Samaj holds that it must have been found at the beginning: the Christian finds it in the person of Jesus Christ But we may both agree that our great need and the great practical task of religion, is to find the way for ourselves and for others to the attainment of this purity of heart.

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THE GOSPEL OF THE TONSURED.

(By Chamupati).

II

The quest after spiritual achievement has proceeded along two distinct lines in the whole realm of religious endeavour. In Bharat Varsha this distinction has culminated in two philosophical schools, one the school of *Karma-Vada*, and the other that of *Jnana-Vada*. *Purva-mimamsa* and *Uttar-mimamsa*, are of these two schools respectively, the most pronounced crystallisations. The former school insists on the performance of rites and ceremonies. The latter, on the other hand, condemns these as futile forms; its emphasis is on realising the spirit that underlies them. Meditation and reflection are the two forms of activity that alone are admitted as useful in this latter school. Extremists of this school have gone the length of recommending idleness as the acme of spiritual excellence. Controversies about words have resulted in absurdities of dogma on both sides.

The original difference between the two schools, with which the controversy, to-day filling volumes, and dividing two sets of thinkers, as if there had been between them some deep religious feud as regards fundamentals of their faith, appears to have started, was in all probability a difference of point of view only. Every abstract thought, no matter however subtle and fine, assumes, inasmuch as it is humanly understood, a concrete comprehensible form. The spirit as it lives in body, works and thinks in terms of body. Even on the plane of intellect there is no escape from forms and images of matter, for mind, too, according to Arya philosophers, is a mode of matter. It is on this account that symbolism plays an important part in the domain of the practical in every religion. Creeds essentially iconoclastic have had to make concessions to image-worship in some form or other. God is no doubt imageless, and any attempt at meditation of His being and His workings must necessarily be a conscious attempt at seeking deliverance from images. Yet images by which we mean objects, or to put it more philosophically, forms and modes of matter, have to be called into requisition to crystallize and clarify subtleties of abstruse thought. Devotion is idolatorous. It revels in temples and sanctuaries which with its magic it sanctifies as it percieves and locates in them its favourite imagery and symbolism. Through the whole Budhistic and Brahmanic architecture there runs a worshipful feeling which a certain set of forms, with which buildings designed and built under its auspices are endowed, can alone embody and express. The dome of these temples, which later was given up, as an anti-Budhist and anti-Brahmanic faith had adopted it as the crest of its mosques, stands, say adepts in this line, for the Lotus of the Heart, which with the fringe surrounding it, of the shape of opening petals, represents the process of mental unfolding at work at the time of prayer. The arch, too, pressed upward, beneath which the

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votary passes into the temple, is a symbol of folded hands. These architectural forms cannot, no doubt, take the place of a really *opening* heart or really folded hands but the fact that they have a suggestive potency which deeply influences the prayerful mind cannot be denied even by a most inveterate skeptic.

The second section of the Mundak-Upanishad opens with an injunction to perform acts, the execution of which is enjoined by a commandment of the Vedas. Most typically embodying the practical aspect of the Arya religion there stood *yajnas*. The Upanishad extols these; it severely condemns a neglect of them as sinful. Besides the physical good that must according to physical laws accrue from these performances, the *yajnas* have a spiritual significance of their own. The fire that is burnt, and of which so many modes are enumerated in the Upanishad is not simply physical fire. It is the fire of the perfectly burnished soul. Physical fire has to be kept burning and oblations of *ghi* and other materials have to be poured into it at the times prescribed. At the new moon, at the full moon, after every two seasons, at the conclusion of every harvest before new corns are consumed—on every one of these occasions the fire of *yajna* has to be burnt and oblated to. Guests have to be entertained and animals and men without means have to be looked after, as an essential portion of *yajna* performances, any detail of which, if neglected, detracts from the merit of the performance. The life of the ancient Aryas was a daily, fortnightly, monthly, seasonal and annual round of sacrificial fires—fires entailing some sacrifice. *Fire* of *sacrifice* was the ancient symbol, which kept the Arya connected with the great luminaries, those untiring sacrificers of the tiresome universe. The oblations, says the *rshi*, mingle with the rays of the sun, and call to the *yajman* to follow them in their resplendent ascent to a Radiant Abode.

The Aryan religion is a religion of profuse symbolism. It was only when this symbolism ceased to embody the occult verities which at the outset had given it birth, when symbols in themselves became the be-all and the end-all of religious practices, that the spirit of the votary refused to move with his hands, and *yajnas* became a stagnant pool of manual manipulation of articles. Jnan-Vada or the knowledge-cult was a protest against this unwholesome state of things. The latter portion of the same section of the Upanishad is a condemnation of what a few lines above has been praised and so emphatically preached. The boat of *yajna*, says the *rshi*, is a frail one. The sacred eighteen, comprising the sixteen priests and two performers, *viz.* the *yajman* and his wife can ill propel it, as long as they have fixed on it as the final haven. They paddle on with their whole might but find themselves after a little push this side and another that side, nailed as it were to the spot where they started paddling. Their anchor does not move. Jnan-Vada is nothing but lifting the anchor. Act one must, for without paddling, the boat will not only not move but may go adrift and be tossed about by the waves to its ignominous destruction. In order, however, that paddling may tend to some

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use and be not so much labour lost, the boat ought to leave its former moorings. Symbolism can be kept alive only when the spirit underlying it remains incessantly awake. The crest of the temple becomes a dead idol when the heart that enters it does not blossom forthwith. We petrify a living god when we relinquish to the inert stone the duty of faithful devotion. In order that the symbolism of *yajna* may not become a lifeless manual exercise without in it a heart to vivify it, the *rishi* recommends secluded meditation and study.

The Sannyasi, no doubt, is the acme of Arya religious excellence. His is the highest composure of mind. He owns nothing and worries for nothing. His bread he begs. He is above symbols. But it was through symbols that he won his way above them.

Not without preparation is this stage reached. A Brahmana after *grihastha*, or before it if it so suits him, repairs for *shiksha* to a *guru*. In his hand is a *samidha*, the symbol of the ancient pupil approaching an *acharya* for learning. In case he was composed internally, the way to *sannyas* was shown to him, the way *i. e.*, of living in symbols without dependence on them. It is the *sannyasi* that dispenses with the *yajnopavita and the shikha*, in other words the sacred signs of Aryas, and yet it is he that commands highest respect as religion-practiser.

Reading through this section of the Upanishad the attention of the reader is involuntary drawn towards the word त्रेता, trinity, which stands for the Vedas. This and other titles of a similar meaning have led to a misgiving among scholars as regards the right number of books called Veda. Some are of opinion that at the outset the Vedas were three, and that the Atharvaveda, which, they think, is the latest compilation, found recognition as a revealed book when the epithets, denoting three, had already become common. The Mundakopanishad, a part of which we have exposed in this article, is an Upanishad of the Atharvaveda. The author of this treatise being an adherent of the fourth Veda could not be unconscious of the heretic implication, from the point of view of his school, of the term he was employing to denote the Vedas. The word त्रेता, if it had stood for three Vedas at the outset, should naturally have been eschewed by a *rishi* of an Atharvavedic Upanishad. That he uses this term shows that the term has another meaning, a meaning that leaves room for the Atharva Veda in the category of Revealed Literature. त्रेता or त्रयी, as says Swami Dayananda stands for the three modes of human intellection, *viz.* the mode of feeling or उपासना, the mode of knowledge or ज्ञान, and the mode of will, कर्म. The Vedas, as covering these three modes, for in the present mental constitution of man there can be no fourth mode, are called त्रयी, though their own number, four, remains, inspite of that circumstance, intact.

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MARTIN LUTHER AND SWAMI DAYANAND SURSWATI.

(By R. S. Vorsmmeny)

The history of mankind is, at bottom, the history of the great men, who have worked in this world. Great men alone are the true benefactors of humanity. In every age, in every country, great men come down to this earth at due intervals, dispel the darkness prevailing all round with their angelic radiance, permeate the whole atmosphere with their celestial glory, bewitch the world with their beatific vision for a time, and then suddenly disappear leaving all humanity spell-bound, gazing at vacancy and lost in gaping wonder.

At rare epochs of history they shoot into this world like a bolt from the blue, electrify all objects, animate and inanimate, set ablaze the smouldering souls with their sacred fire, rouse the slumbering masses from lethargy, whirl all people into breathless activity and then vanish almost in the twinkling of an eye. On this mortal stage these great men come from God on momentous occasions only. Some are given time enough to play their full master-part; but to some only a short career is granted, and before they have played their full part, down falls the cruel curtain on the grand scene, and the gifted actor is snatched away beyond the reach of human sight.

How many a hero is not thus forcibly taken away by the pitiless hand of time? How many a noble career is not thus nipped in the bud? How many a message has not been left undelivered? How many a reform is not left uncarried? How many a thought is not left unuttered?

But naturally gifted as these great-men are, in the short space of time they are allowed, they work so intensively that by the sheer amount of their work and still more by its value they leave a treasure behind that is sufficient to move the wonder of many a generation to come and evoke applause and admiration from many a progeny yet unborn.

But how these great men come, that is a mystery. But, no, our Gita clearly points out :—

यदा यदाहि धर्मस्य ग्लानि र्भवति भारत।
अभ्युत्थानम धर्मस्य तदाऽऽत्मानं सृजाम्यहम्॥
परित्राणाय साधूनां, विनाशाय च दुष्कृताम्।
धर्म संस्थापनार्थाय सम्भवामि युगे युगे॥

Whenever the world suffers from loss of religion, time and again, I send some man to protect the good and to destroy the wicked and to establish religion afresh.

We deal here with the lives of two such men who have come as reformers into this world at two different times in two different countries to serve the cause of religion. The one is Martin Luther, who saw the light of day on 10th November 1483 at Eisleben in Germany, and the other is Swami Dayanand who was born in the year 1824 in an obscure village of Tankara in Kathiawar, India.

Both these reformers were born, when their countrymen were suffering terribly at the hands of those self-important, irreligious ecclesiasts, who avowed to have taken a perpetual con-

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tract of religion from God; who declared themselves above the authority of the sacred books; who received homage of king and beggar alike; whose word was law; whose curse was eternal damnation; whose blessing was a passport to heaven: at whose feet grovelled the rich lords and the erudite scholars; at whose beck and call was always ready an array of livery-servants befitting a monarch; and for whose personal enjoyments was duly present an assemblage of all the choicest luxuries of life, that money could buy; and last but not least, who led the most dissolute and lascivious lives wallowing in the pleasures of the cup and the woman.

PARENTAGE AND HOME LIFE.

Both Luther and Dayanand were nurished IN A SIMILAR ATMOSPHERE and resembled each other in every respect, in their boy-hood, save in so far that Dayanand or to call him by his baptismal name, Mool Shankar was fortunate in having more prosperous parents than Luther's. Both were taught to offer blind allegiance to the sacerdotal heads—Luther to respect the cardinal at Rome and his legates and Dayanand to idolise the temple priest, whom he in his after life termed 'Popes'. Both were fed on superstitions. But while superstition never left Luther till his end, Dayanand grew up to be the archenemy of superstition and all, that did not conform to reason.

Dayanand took his early lessons in Yajurveda Samhita and Rudri from his father who was well read in Vedic lore. But Luther owing to his parents' illiteracy and narrow pecuniary means had to join a hospice, where he lived rent-free, attended school without paying fees and begged his bread from door to door. Luther from his very cradle had to experience all the horrible calamities that can befall a poor boy. By singing ballads in the streets and at the doors, he recieved his alms. Many a night he had to sleep without having a single meal throughout the day, and many a wintry day he had to pass without any warm clothing. As if all this misery was not enough, Nature always subjected him to one disease or another.

REVOLUTION IN LUTHER'S SPIRIT.

Soon comes a great change over Luther. When nineteen years of age and studying law at Erfurt college, he lost his dearest friend and boon companion Alexis, who died of a lightning shock, falling prostrate at Luther's feet. This catastrophe revolutionised the mind of Luther, who was naturally intelligent and sensitive. Such were the emotions that spontaneously shot through his heart.' Man's life is transitory like a bubble in water. He disappears almost in the twinkling of an eye. When the span of our life is so short, to hanker after and pride on riches, rank, honour, fame, or sovereignty is man's greatest folly. Mortals as we are, it is nothing short of foolhardiness to run after applause and worldly prosperity. When it is certain that all the material possessions of the world are a nine day's wonder and destined to decay, and vanish like moonlight, is it not madness to lose the priceless jewel of the service of God, the service of religion ?" The effect of this on Luther was magical. He took a vow to serve God, by reforming the Christian religion, which had grown so corrupt. When 22, he plunged into

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the Erfurt convent of the Augustinian Eremites and after due novitiate became a monk.

REVOLT IN DAYANAND'S SPIRIT

It was Dayanand's fourteenth year when on the 'Shivaratri' he was asked by his father to keep fast in the usual orthodox Hindu fashion. Dayanand without having his breakfast went with his father to the village temple which was one mile distant, and passed the whole day hearing recitations from religious texts. When night approached, the father enjoined his son to keep awake till morning. Dayanand's mother in vain protested against this injunction. At last the boy agreed to follow his father's example. Up to the midnight hour Dayanand devised to keep off sleep by sprinkling water over his eyes every time they winked; but his father and all the men in the temple fell asleep. All Nature was shrouded in utter darkness, only relieved by the solitary light flickering above the huge idol. But for the drowsy tinklings of the sheep in a distant fold, all was calm and quiet. This scene was dreary enough to excite the worst fears of an ordinary boy. But Dayanand was made of a tougher stuff; and obedience to his father's command was a most religious duty binding on him. Thus it was that he defied all the attacks of sleep and sat on his knee like a soldier on duty before the sacred idol.

But lo! the boy stands up all of a sudden, and then sits down, falls into a reverie, starts up, and is then again carried along a whirl of ideas till he loses himself in complete abstraction. Oh! what was it that wrought such a sudden change in the mind of Dayanand? A revelation? No. An inspiration? No. Certainly No. Dayanand was the last man to believe in anything of the sort. He was every inch a practical man. He never took in anything unless it corresponded to hard facts. What was it then? It was an ordinary thing, an occurrence of every day life, a thing out of the many that we daily see. The difference is of eyes and no eyes. Dayanand had the eye to see, and to see clearly and accurately.

A young mouse came running out of a hole, curled round the idol and snatched off the sweets—the sacred god's food. One may well wonder how this trivial thing could be the cause of such a big phenomenon—the turning of a boy into the mighty whole-hogging reformer. But it is to be noted that those who take lessons from the merest trifles of our daily life are truly great. What is there in picking morals from big and pregnant events, for even a fool can grow wiser thereby.

But this was not a revolution yet. It was the first of those steps that led to the revolt of Dayananda from the faith inculcated to him from his very infancy. And this shows the tenacious nature of Dayanand, who would not be convinced of a thing until after deep meditation over it. He took eight years more to come to a firm resolution. When 16 years of age, Dayanand saw his sister's death, and when he suffered the shock of his affectionate uncle's death, he was full 19 years,—nineteen, the age of Luther's revolution.

Evolution follows revolution. Dayanand thought and thought wisely that in order to succeed in his mission he should not be bound by the fetters of

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marriage and should leave home. Owing to the parents' insistence on his marriage, Dayanand's idea took three years to mature. At the age of twenty-one Dayanand left home and became a Brahamachari. Next year he took Sannyas like Luther, who had entered the monastry in his 22nd year. Henceforward, Dayanand was known as Dayanand Sarswati.

FURTHER CAREER.

Both Luther and Dayanand were disgusted with the religious systems of the day. But while Luther's estrangement was gradual Dayanand's revolt against the Puranic religion was instantaneous and final. Both Luther and Dayanand took at once to study and self-culture. Luther underwent a system of penance to fortify his mind and spirit and studied the Latin translation of the Bible ; Dayanand roamed from place to place in search of knowledge learning Vedic literature from many a Pandit on the Vindhya hills.

Both had a burning desire to see their religious places in the 30th year of their lives. Luther went to visit the holy city of Rome and Dayanand to visit the holy city of Hardwar. Both returned disgusted--Luther with the unmoral lives led by the Pope and the clergy in general and Dayanand with the immorality of the Sadhus and Pandas and the blind superstitions of the pilgrims who believed that a dip in the Ganges was enough to attain salvation.

Luther on his return becomes the professor of theology in the Wittenberg University. But Dayanand goes to breathe the refreshing air of the hills and see other holy Hindu places. He goes to Tehri, where he condemns flesh-eating most severly, and thence proceeds to Badri Narayan and Kedar Nath, two of the most sacred places of the Hindus and then starts on a tour to all the important towns of Northern India.

Both of our heroes commence serious study and both take practically the same time over it. But while Luther studies as professor of Theology, Dayanand receives his education at the feet of the most learned man of the age, Swami Virjanand Sarswati, the sun of Vyakaran. Dayanand masters Mahabhashya and Ashtadhyayi under his "Guru".

It will not be out of place to give here an anecdote about Dayanand and his Guru. Swami Dayanand's teacher who was populary known as Dandiji had at the age of five lost both his eyes by smallpox. But with the loss of his external eyes his mental vision grew brighter. As the fates would have it, in his eleventh year the boy lost his parents too. Blind he already was, he became an orphan now. Owing to the bad behaviour of his brother he left the parental roof and earning his bread by begging reached Hardwar where by his steady diligence he acquired mastery over Vedic literature and Sanskrit Grammar. He then established a school at Muttra and began to teach students. But an irascible man as he was, most of his pupils fled away in the middle of their education. On 14 November 1860, Dayanand arrived at Muttra and proceeded direct to call at Dandiji's hovel.

Dandiji was at home then and hearing the knock said :—

"Who are you?" "A sannyasi." "Your name ?" Was the next question

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"Dayanand Saraswati". Do you know anything of Vyakaran? "Yes sir I know Sarswat etc" responded Dayanand. The teacher thereupon opened the door, let him in, made a test of his knowledge and then said, "You ought to know the works of the sages (rishis) and not men".

"So teach me them, swami ji" was the ready response of Dayanand." "Yes, if you take a vow to leave the works of men". Dayanand took the necessary vow, which he most faithfully fulfilled in his life. Dayanand had to meet no pecuniary difficulty in his studies, as he was well provided for by some local charitably disposed men.

Dayanand most devoutly served his Guru. It was his daily routine to bring six big earthen pots full of water from the Jamuna which was not quite close by, for his teacher's bath. And he long cherished in his memory the rod of his Guru, who had an unerring belief in the saying, 'Spare the rod and spoil the child.'

When he had learnt all that his teacher could teach him, Dayanand prepared to leave Muttra. According to the custom of the day he came before his Guru with his present. Dayanand had nothing valuable with him to offer; so he had brought a pound of Dandiji's favourite cloves and with this present asked farewell saying, "Sire, what thing can I have to offer you?"

"I shall ask of you a thing that you have" spake Dandiji. "Whatever is in my power I am ready to sacrifice," was Dayanand's prompt reply.

Glad at this promptness, Virjanand Saraswati blessed his pupil saying "Dear son, go into the world, let your learning bear rich fruit. Do good to your country. Vindicate the true religious books. Wipe out the darkness of false sects and religions and spread forth afresh the extinct Vedic religion." With tears in their eyes the teacher and the pupil parted. How Dayanand followed to the letter his teacher's advice is too well known to history."

The next five years Dayanand spent in touring Agra, where he spent about two years preaching against Shrimad Bhagwat and idolatry and Jodhpore and other states where he studied the Vedas and Gwalior where he condemned once more Shri-mad-Bhagwat this time before the Raja of that place.

On 12th March 1867 he arrived at Hardwar on the occasion of the Kumbh a big fair which is held every twelfth year, and there he gave a public challenge for discussion on religion by planting a banner known as Pakhand Khandini Pataka, Whoever came to discuss with him returned crest-fallen and impressed by the erudition and genius of Dayanand. Dayanand was 43, when he thus became an out and out reformer, ready to break all the barriers of Pauranic Hinduism, and realising that asceticism was a necessary precedent to becoming a successful reformer bade सर्वं वैपूर्ण स्वाहा to all his property. Taking with him only a loin cloth for his dress, he entered upon his duties.

The reformer's life of both Dayanand and Luther has begun now. Now has begun also their chequered history—a history trials and tribulations which both undergo with a rare courage and fortitude and meet calamity upon calamity with a marvellous equanimity.

LUTHER'S CAREER.

It was an open secret for long that the church had grown a very corrupt

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and effete institution. Everybody knew that the laity led better lives than the clergy. People felt that the organisation provided for the salvation of souls was serving for their destruction.

It is not that attempts had not been made to reform the church. Many men had openly spoken of the abuses of the church, and had directly contravened the Pope's authority. But all attempts had so far failed.

It was Luther who was destined to successfully defy the universal power of Pope. In 1517 there came into the neighbourhood of Wittenberg a papal emissary, named Tetzel, to sell Indulgences. The theory of Indulgences is an extremely intricate one, and a defence for the practice can perhaps be made out; but for the action of Tetzel absolutely no defence is possible. He told the ignorant peasants who gathered round him that for the money they paid him they would receive assurance of the escape of friends and relations from the fires of purgatory. Clearly Tetzel was selling the power to commit sin with impunity. Luther's spirit seeing this burnt within him, and he soon came to a decision. In October 1517 he published by fastening upon the Cathedral door at Wittenberg 95 theses or contentions against Indulgences, which he declared himself ready to support by argument. Luther was a profound conservative and a reluctant innovator. He wanted mere reform in the church. He was not for the destruction of the Papacy but he defended it. But the Pope and his agents spoiled the whole thing. Cajetan by putting forward a decree of Pope Clement VI drove Luther to declare, that no Papal decree was a sufficient authority for him. So that having assailed authority in that which it tolerated or ignored, he assailed it now in that which it directly affirmed, and was no longer "a mere intruder, proffering unwelcome advice, but a barbarian thundering at the gates of Rome."

The Pope then sent another agent Mitetz by name who tried to win over Luther by amiable means. The specific evil of Indulgences Luther had denounced was now admitted by the authorized representative of the Holy See. But never did the Pope fulfil what he promised through his mouthpiece, and so the matter stood where it was.

In the summer of 1519 another person John Eck came upon the scene to discuss terms with Luther. At Leipzig he told Luther, because he defied the Pope it did not follow that he would defy the councils, specially a council held in Germany, under the protection of a German Emperor. But Luther could not possibly have any reverence for a council which had burnt Huss; nor had he any interest in reforms which he deemed external and not making for inward change. He now boldly declared that he was against both Pope and councils and that the authority by which he stood was the Bible only. Since this disputation of Liepzig Luther was the most conspicuously popular man in Germany. Already Emperor Charles was disliked as a Spaniard; the Pope as an Italian; and so now Luther gained a considerable following because he claimed that Germany should be for the Germans. His appeal to

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Scripture made the whole nation rally to his standard. In June 1520, after a year's deliberation, Luther was condemned as the teacher of 41 heresies. The Pope Leo X issued against his a 'BULL' of excommunication. Luther solemnly made a bonfire of the 'Bull' and the volumes of the canon Law.

In 1521 came the memorable Diet of Worms. It was the most important of all the Diets held. Luther was summoned to attend, and the Emperor gave him a safe conduct. There were many who advised him not to go, and warned him that the safe conduct would be violated, as it had been in the case of Huss; but Luther gave a most spirited reply, that he would go on even if every tile in the city were a devil. Luther faced the gathering of the potentates of Germany at Worms; confessed to the authorship of his works and refused to retract. "Here I stand" He said, "I can do no otherwise, so help me God." He was thereupon put to the Ban of the Empire and was taken in disguise by his friend and patron, the Elector of Saxony, under whose protection he lived a secluded life for some time in the Wartburg Castle. There he translated the New Testament into German.

In 1522 another Diet was called at Nuremberg. The Diet drew up a statement of German grievances against the Papacy. and the religious movement became almost a national one.

In 1524 broke out the Peasants' revolt. It has been the occasion of much criticism of Luther. The peasants had many long grievances against their lords, the princes. The liberty of which Luther spoke seemed to promise them some change, in their own social condition. They burst out into rebellion especially in the west and south-west of Germany and they put out their demands in twelve articles. They claimed, as Luther claimed for his religious movement, that their demands should be regarded in the light of Scripture. The result was a civil war, in which Luther, to be sure, sided against the peasants.

For this act Luther has been subjected to much criticism His critics often forget that Luther was a religious reformer, pure and simple. He did not stand to secure the redress of social grievances. It was the mistake of the peasants to drag Luther's name into their private revolt. Their revolt had no tinge of religion. It was based on mere economic grievances. But still, Luther cannot be exonerated from the guilt of asking the princes to adopt rigorous measures against the peasants. He did proceed to extremes and perhaps not unknowingly, for he wanted to secure the aid of the powerful princes in the propagation of his faith. But criticism is often pushed too far, and this I wish the reader to guard against. Luther brought much unpopularity on his movement by his such behaviour towards the peasants. Many of the regular clergy went over and many towns, and the princes and the common people were uncertain. Therefore the Catholic party gained ground at the Diet of Spires in 1529. They carried measures to prevent any further progress of the Lutherans; and it was against these measures, that certain princes and fourteen towns on

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the side of Luther, made the protest from which Protestantism has its name.

Luther's eyes were closed in death in 1546. After him, his movement, that was based upon a firm foundation, gathered more and more strength with the lapse of time. The more opposition it met with, the fiercer it grew. The more the Catholics tried to crush it by force, the more furiously it developed. The seed planted by Luther in German soil, soon germinated, struck root, and developed into the mighty tree, whose branches overspread all Europe. The Protestant religion is, upto this day, a living religion, claiming millions of adherents in all the Christian countries of the orld.

SWAMI DAYANAND'S CAREER.

Dayanand won his first laurels at .aranwas, a village on the Ganges, in district Bulandshahar. He preached here in very forcible terms that the Ganges is not a diety, and has nothing sacred about it but it is a mere ordinary river. He spoke twice there and there on the close of his last speech, which was given in 1868, Karansing, rais of Barauli excited to such a fury, that sword in hand, he rushed at Dayanand to cut off his head. Dayanand seized the sword from the ruffian's hand, broke it, and hurled him to the ground

Dayanand regarded the representation of Ram's or Krishna's life in Lilas by the Sanatanists as a desecration. He did not like the idea of a boy playing the part of a Sita, for it affected the boy's moral character. He preached against these lilas wherever he went. At Anoopshahar he stopped the Ramlila that had just begun.

In the same year his venerable teacher Swami Virjanand Saraswati passed away. Dayanand said, that with his death the sun of Vyakaran had set—surely a high but just compliment.

The same year 1868 saw his religious disputations at Farrukhabad. One was held with Shri Gopal Shastri and the other with Haldar Ojha, both on the subject of idolatry. The disputations resulted in a rout owing to the Pauranics creating disorder.

From Farrukhabad he arrived at Cawnpore. Just then the now well-known Prayag Narain Shivalaya was building. He condemned idolatry and had the idols of many temples thrown into the Ganges. Here a big disputation also was held with Haldar Ojha and Lakshman Shastri.

Over this disputation, Mr. W. Thane, distt. Majistrate presided. The result of the disputation may be better given in the president's own words :—

"Gentlmen, at the time in question I decided in favour of Swami Dayanand Saraswati, faquir, and I believe his arguments are in accordance with Vedas. I think he won the day."

On 16 Nov. 1869 Swami Dayanand won the most important victory over the Pauranics in the disputation held at Kashi against a host of pandits, among whom were such erudite scholars as Swami Vishudhanand, Pt. Madhavacharya and Pt. Bala Shastri. At Kashi Swamiji gave numberless speeches and vanquished the Sanatanists in many a combat.

In 1872 he went to Calcutta to preach against Brahma Samaj. In 1874

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he condemned Purdah system at Prayag, where he began preaching against Islam and Christianity.

In 1875 he arrived at Bombay, where he received an anonymous letter asking Swamiji to refute twenty-four arguments written therein against his teachings. Swamiji refuted all the points most cogently and convincingly. Here he also set up the first Arya Samaj and got 28 rules framed by a committee to guide and regulate his Arya Samaj institutions. Subsequently at Lahore he reduced these rules to ten.

In 1877 he proceeded to Amritsar, where he saved many students from conversion to christianity. When he had toured all the towns of Northern India, he made up his mind to push into the interior of Rajputana. And as he had a premonition of the danger there, he bequeathed in 1882 all his property to a committee known as the "Paropkarini Sabha" before proceeding to the Rajput States. He preached his mission in every state in the teeth of fierce opposition from the Rajas. During his last stay at Jodhpur he heard that the Maharaja of that state had a concubine with whom he was deeply in love. He soon seized an opportunity to reprove the Maharaja in his paramour's presence. The concubine chafing at this crushing insult, got one day the milk for Swami Dayanand mixed with powdered glass. Swamiji vomitted it out, but alas! the glass had done its fatal work all too soon. It cut his bowels through and through.

All medical aid, European and Indian, was requisitioned by Swamiji's friend, Colonel Sir Pratap Singh, who announced a reward of Rs. 2000 for any man who could cure Swamiji. Civil Surgeon Adams and Dr. Newman were in constant attendance. Swamiji was taken to Mount Abu in the hope that the bracing air of hills might do what the sandy air of the plains failed to do. But all proved in vain to check the cruel advance of death.

Swamiji then asked Sir Partap Singh to take him back to the plains. He was accordingly taken down to Ajmere. On 30 October 1883, on the Dewali festival, after duly saying his prayers and performing havana he spoke out thus "Oh! Almighty Lord, If such is your wish, Aha! let it be fulfilled." Swamiji changed his side on the bed, held breath for some time and then at once passed away.

This tragic scene impressed on the plastic mind of Gurudutta, who was an atheist by that time, belief in the existence of God and also convinced him of the marvellous power of Yoga which helped the Yogi in giving up the mortal frame so cheerfully.

THE TWO PERSONALITIES COMPARED

Both Martin Luther and Swami Dayanand were well versed in their religious literature, although Dayanand spent much more time over and read much more of religious literature than Luther. But, none the less, Luther had a minute and critical knowledge of the Bible. So had Dayanand an unassailable mastery over the vast Vedic literature. He interpreted the Vedas and the Upanishads in a uniquely correct etymological style corresponding to the true spirit of the

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sages. Add to all this an expert's knowledge of Sanskrit Vyakarana, the intricate subtleties of which only the gifted few can master; and then we can appreciate the scholarship of Dayanand.

Both Martin Luther and Swami Dayanand stood against mighty old religious systems of their day—Luther against Roman Catholic religion and Dayanand against Pauranic Hinduism. Both evinced a superhuman boldness in revolting against tradition, and long-established customs and usages Both fought against heavy odds and both fought single-handed. Both encountered great risks and faced them with a rare equanimity. Both were strict moralists, abhorring plays, balls, dancing and everything savouring of luxury or high living. Both took simple food and wore simple clothing. Both were used to bear up against all the rigours of the weather. In scorching heat and freezing cold, it was the pastime of both to go into the country preaching and making converts to their faith. Both covered the most part of their journey walking. Both chose the rigorous life of a monk or sanyasi.

Both spoke the blunt truth, unrefined though it be. Both spoke the simple clear-cut language, free from all bombast, figure or metaphor. Both were keen and enthusiastic debators; and cogent and convincing reasoners. Both succeeded paractically in their aims. Neither Luther could convert the whole of Christendom to his faith; nor could Dayanand uproot Pauranic Hinduism completely. Both proved the hollowness of the systems they fought against.

Luther had a poor physique, weak body and a permanently diseased and frail constitution; but Dayanand was a strong, sturdy and vigorous man. Luther possessed ugly and repulsive features; Dayanand, although of a sallow complexion, had ruddy cheeks and a well-favoured appearance. Luther was of medium height; Dayanand's was a towering stature, full six feet high.

Luther was superstitious to the very last hour of his life; Dayanand was the arch—fighter against superstition. Luther could retract what he had once said; Dayanand was the last man to retract anything. Luther was a bit of a coward and hesitating and halting in his beliefs; Dayanand was fully sure of every word he uttered, and every belief he entertained. Luther was an intellectual tyrant; with his views you must agree, otherwise you were a heretic in his eyes. But Dayanand was just the opposite sort of man. He did not force his views on any man, but he could convince his opponents of their untruth and his truth before asking them to conform to his faith. Luther was not wholly conscious of what he was doing; Dayanand was fully sure and conscious of his great potential work. Luther stood against one evil system; Dayanand fought against a multitude of religions—Pauranic Hinduism, Buddhism, Jainism, Islam, Christianity, Brahmo Samaj, New Vedant and quite a host of others.

Luther had one patron, the Elector of Saxony to protect him in time of danger; Dayanand had none to fall back upon. Luther was a religious reformer and a religious reformer only, Dayanand was a reformer, religious as well as social.

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But the movements of both have borne very rich fruit. Luther's Reformation is the parent of the vast modern European civilisation, which has brought a marvellous change in literature, language, manners, and general outlook and mentality of the people ; so is Dayanand's "Arya Samaj" the progenitor of the unrestricted freedom prevailing in the society today. Just as the French Revolution, and war of American Independence are traceable to the Reformation movement, so the present calls of 'back to the Golden past 'back to the cottage' and 'back to the charkha' are ultimately treaceable to Dayanand's missisn which taught people to admire India's hoary-headed past, the Golden Vedic Age.

CONCLUDING REMARKS.

Both of these great men were sent into this world at the most opportune time, neither too early nor too late. Luther was born when the Christian religion was hurrying headlong into the abyss of rank superstition and blind belief ; and Dayanand was born, when the higher Hindu castes had carried their barbarism towards the lower orders of society to a horrible extreme, yet unattained in history ; when gross materialism of the West was rapidly encroaching and Christianity had begun to swallow the rank and file of Hindu society ; when the descendants of Gautama and Kanada had clean forgotten what their sacred books were when the descendants of Bhishma and Shankara were scoffing at Brahmacharya ; when child marriage was the order of the day ; when the heart-rending cries of the cow and the child widow were ringing in the air ; when Polytheism and Atheism were driving away Monotheism ; when the progeny of Rama and Krishna were worshipping snakes, trees and graves—when in short dark ignorance stalked in Aryavarta, the land of Rishis.

Both Luther and Swami Dayanand were great men ; and both have achieved much. Although much remains to the coming generations to reform in Europe as well as in India, still the way has been shown clearly enough by these two great men, one the beacon light of the XVI century Europe, and the other the pole-star of the nineteenth-century India ; one the apostle of the Bible and the other, the champion of the Vedas ; one the herald of modern European civilisation and the other, the forerunner of the Indian National awakening of today. . . .

THE HISTORIC TRIAL OF MAHATMA GANDHI.

(By Babu Bhagwan Das, M.A.).

The Dynasty of Rare Souls.

From time to time rare souls take birth upon this earth, souls which are exceptionally sensitive to the spiritual and physical miseries, the material and moral degradation, of their fellow-beings, and which therefore spend their lives here in the endeavour to lighten the lives of the others, to reduce their miseries, to uplift them, at the cost

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of much voluntary suffering to themselves.

Mohandas Karamchand Gandhi is obviously one of such rare souls. And the Indian People, recognising the greatness of the soul born amongst them, deeply grateful for his efforts to help them, even though not yet able to fully follow or even quite accept in mind all the advice given by him to them, have, by right instinct and common consent, surnamed him Mahatma, the 'great-souled'.

"He tried to save others, himself he could not save"—was said of Jesus the Christ. The saying records a single fact. But it indicates a general law also. He who would save others, cannot save himself; he who would save himself, cannot save others. The wood that is to warm others, must first lose its own life, must be severed from its roots, must become fuel and go into the fire. Thus has it always been with those who would help their fellow-men, be they called servants, be they called saviours. Thus it has been with Mahatma Gandhi. Thus it was been with Bal Gangadhar Tilak. the Loka-manya, 'the honored of the People', his most noteworthy and immediate predecessor in self-sacrificing work for the political uplift of India, though along somewhat different lines, which won for him, from the People, his different but equally great title.

Mahatma Mohandas Karamchand Gandhi.

Many years Mahatma Gandhi labored in South Africa. Repeatedly he suffered imprisonment there at the hands of the 'false' public servants, the men in office, the men in power, of the class to whom is assigned by Providence the part of setting off, by acts showing selfish littleness of mind, the greatness of soul of the true public servants, to whom has been given by that same Providence, an opposite and complementary part, in the world-drama. He labored and suffered for the inner and outer uplift of his countrymen, who had gone to that distant foreign soil for the sake of a livelihood made impossible for them in their own Mother-land, despite the bounty of nature, by the misgovernment of the men in power and in office here. He tried to bring into the hearts of those countrymen a sense of self-respect and thereby win for them from others the recognition of their common human rights. After many years of work there he came back home, to carry on the same work of moral and thence political and material regeneration here, in the much larger field of India.

The Plight of India, between the Devil and the Deep Sea.

The task was very difficult—to take a true and safe course between the devil and the deep sea. On the one side, the actuality of the octopus of the irresponsible Bureaucracy, serving England's capitalistic interest, swathing ever more and more closely and suffocatingly in the tentacles of lawless law the hapless people; on the other, the imminent possibility of arousing to disastrous activity the hundred-headed hydra of the elements of rowdyism in the Mob; for the evil forces of agelong moral degradation and internal strife and disruption, which had split up this vast and ancient people into endless castes and creeds and sects and subsects, and forced upon it social and

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religious degeneration and political and economic subjection and complete decay of the panchayat system of local self-government—these evil forces were yet at work, though a strong reaction had begun against them.

The Opportunity and the Inspiration.

Providence made the opportunity for Mahatma Gandhi in the events of the fateful year 1919. The written statement of Mahatma Gandhi handed by him to the official who sat in judgment over him at Ahmedabad, describes the circumstances. The statement, full of dignity, full of nobility, is also full of the crowning virtue of humility. It indicates how the Rowlatt Act, the Amritsar Massacre, the atrocities of the Martial Law in the Panjab, the investigations of the Congress Enquiry Committee, and the rejection, by the British-Indian Government, of its recommendations, in 1920, finally destroyed Mahatma-ji's faith in that Government, and brought to a head the conflict between the utterly irresponsible despotism of the Bureaucracy of the alien-government, on the one side, and, on the other, the urging in India's soul, voiced through the Congress, for self-government and responsible government.

Providence also gave to Mahatma Gandhi the inspiration of the Non-Violent-Non-Co-Operation programme and of the revival of the Domestic Spinning Wheel. The negative and the positive sides of this programme, if worked intelligently, offer the possibility of re-training the people in the almost forgotten art of domestic, social, educational, judicial, economic, industrial 'local self-government', as a necessary preliminary to full political self-government. They also make possible the steering of the ship of political struggle between the Scylla and the Charybdis mentioned before, with a fair chance of safety.

Intellectual Light needed to supplement Moral Heat.

But the experience of the past two years seems to indicate that some thing more is wanted The intensive N. C. O. movement has developed the courage of conviction, the spirit of self-sacrifice, the practical patriotism, the self-respecting communal consciousness, in a far deeper degree and to a much wider extent in the country, in these two years, than was done by the more 'sober' methods of Congress work (indispensable preparation though they were, and therefore to be looked upon always with thankfulness) in the preceding thirty-five. Yet, it has been felt in many quarters, that it has not given to the country *intellectual light* in correspondence with the *moral heat* it has generated.

This lack would have been supplied before long. The last numbers of *Young India* that were issued by Mahatma Gandhi before his arrest, show that he was beginning to turn his attention to the subject. What was and is greatly, urgently, needed by the country is a clear short explanation of the true significance of the word Swaraj. The fire of that simple, single word, in the setting of the events of 1919 and the British-Indian Government's callous un-repentance, fanned by the wings of Mahatma Gandhi's great spirit, generated the moral heat

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Authoritative Explanation wanted of Swaraj as Legislation and rule by the elected Higher Self.

An explanation, issued authoritatively by the All-India Congress Committee, or by the Congress itself in full special or general annual session, of what are to be regarded as the fundamental principles of true Swaraj; how it is to be made the *raj* of the *true swa*, (and not of the *false swa*) how *the higher self* (and *not the lower self*) of the Community will be secured and nduced to take charge of the work of egislation and of superintendence of the executive administration; by what rules and methods of election will it be made humanly probable that wise, philanthropic, experienced and selfless persons shall become legislators (instead of pushful self-seekers and promoters of their own class-interests), so that the just interests of all sections of the community may be protected and promoted, (and not only the interest of some small class aggrandised at the expense of the others); how the deepest depth of slave-mentality will not be fallen into by this country, in the frantic pursuit of the mere word 'self-government,' by blind imitation of one or other current western forms of Swaraj; how the patent defects of these latter, the western democracies, which have resulted in such disasters as the Great War and its after-consequences, will be avoided;—a clear, short, authoritative, explanation of these matters would serve as a veritable lamp in the darkness, would give just *the intellectual light* which is needed by the country, would regulate and make more steady and strong *the moral heat*, keep it from straying into wrong channels, make the preservation of non-violence more certain, and give to the whole population the *Education of the Head* which is absolutely necessary to supplement *the Education of the Heart* that has been given—and *imperfectly* given, because of this lack—by the N. C. O. Movement.

Mahatma Gandhi prevented by disaffected and disloyal Bureaucracy from supplying the lack.

But Mahatma Gandhi is prevented from curing this defect. The Bureaucracy has, for its own self-preservation, locked him up.

False priests, theocrats, vampirise their following, after stunting and stupefying their minds with superstitions, *i.e.*, beliefs without reason; while true priests-teachers-legislators foster and strengthen their people by feeding and filling them with science, *i. e.*, beliefs with reason. False capitalists, plutocrats, keep their laborers in slavery (and therefore rebellious and hate-filled) by beggaring them and making them more and more helpless and dedendent upon the capitalists; while true capitalists-trustees-partiarchs make their workers willing and steadfast co-operators by satisfying all their just needs and keeping them happy. False governmental officials, bureaucrats, keep the people down, make them 'subjects' (the 'down-trodden') by the policy of divide and rule, by making them more and more mutually quarrelsome, other-respecting instead of self-respecting, terrorstricken at heart, more and more at the mercy of the officials, more and more bound by laws in every limb, more and more unable to exercise the most elementary

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human rights without the permission of these public-servants now become public-masters, more and more servile and morally and physically degraded; while true officials-elders-protectors do their utmost to make the people ever more and more self-dependent, doing as much of their own daily work as possible without interference from and without reference to the officials, but getting from them all the possible help that they may need and ask for in doing that work; their interest is the interest of the people, not different, much less antagonistic.

But the interests of an alien and irresponsible government can never be identical with the interests of the people. It is but natural therefore that the British-Indian Bureaucracy, disloyal and disaffected at heart towards the Indian People, clinging tooth and nail to its powers and privileges and blissful freedom from responsibility (and the consequent joys of wide-spread bribery and corruption, blackmail, abuse of power, and general oppression of the people by the public servants in all departments, which are acknowledged in governmental reports themselves), and wishful to continue to take from the People the much too heavy price of utter helplessness and dependence in return for some of the outer conveniences of western civilization (witness the very name of 'the Dependency' for India) should as an act of sheer self-preservation, have imprisoned Mahatma Gandhi, who was trying to revive the moribund soul of the Indian People, to reanimate its withered self-respect, and so was endangering the irresponsibility of that Bureaucracy, because self-respect is the beginning of self-government and responsible government.

"I plead Guilty"

To the fellow-creature who sat in judgment over him at Ahmedabad—verily a servant sitting in judgment over a master—Mahatma Gandhi said "I plead guilty".

He might have truly and justly denied the charge, that of "bringing or attempting to bring into hatred or contempt or exciting or attempting to excite disaffection towards His Majesty's Government established by law in British India". For he was trying only to change legally the nature of the government from irresponsible to responsible, by thoroughly peaceful and legitimate means, and was very far from exciting hatred or contempt or disaffection towards any person or body of persons in particular But he forbore to make any such reply, which would probably have been only misunderstood and have prolonged the trial without changing the result. He therefore simply said, "I plead guilty". He surely said this in that noble pity, over the tragic farce, which is only very subtly distinguishable from noble scorn. The same mood of sorrow over the soul-decay of the vicious object, with Christ-like yearning for his betterment—'Yes, I am guilty if that will satiate your present mood, my brother, and help to convert you from it to a virtuous one'—is noble pity. The same mood with a trace of anger—'Yes, I am guilty, for the fool hath decided from of old in his heart that there is no God, and it is no use arguing with you'—would be noble scorn. The judge was a paid instrument and part of the

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Bureaucracy. He could know no better. He decided according to his lights, the lights which he, like his confreres of the services, committed himself to, when he joined. He could not be blamed, except for being at all in a service which necessarily prevented him from seeing and knowing better. Therefore Mahatma Gandhi told him that he had no alternative but to either resign the service or imprison him. And the paid official duly imprisoned him.

The Nursing of the Seedling.

It is now for those leaders of the Congress who have the opportunity of doing so, to supply the lack above referred to, in the N. C. O. movement, which Mahatma-ji has been prevented from supplying.

The seed which this 'practical mystic' has sown throughout the length and breadth of the land, the seed of self-respect, of spirituality and morality in politics, of intense aspiration for Swaraj, will live, if wisely tended by the leaders. Mahatma-ji's imprisonment will very likely, even help and make stronger the sprouting of the seed. History shows that self-seeking men in power generally over-reach themselves, and the means they employ to repress their opponents, while they may and do harm the latter individually, help on their cause as a whole—for the plain reason that disaffection is not cured but created and increased, and affection is not created but destroyed, by terrorism, a simple psychological fact which official-made penal codes do not recognise though history does. That Mahatmaji is in Jail is only a perpetual reminder to the people of the quality of the existing system or form of Government and of urgent need of converting it from irresponsible to responsible.

But, as said before, the seed has to be wisely tended, and necessary modifications have to be made from time to time in the programme of work.

The Constructive Programme.

The constructive positive side of the programme, swadeshi panchayat, swadeshi vocational education, swadeshi industries especially of cloth, swadeshi healthy re-creations in place of the soul-and-body-ruining relaxations of drug and drink—these were, are, and always will be sound and good. They are the indispensable foundations of self respect and self-government in India. The revival of these constitutes the training of the People anew in the almost forgotten art of local self-government. It may be said to make the practical *Education of the Limbs*, side by side with the Education of the Head and of the Heart mentioned before. A responsible and honest body of public servants would help these on, as much as possible, instead of hindering them.

The Negative side.

But the negative side will require modification according to changing circumstances The views of Lokamanya Tilak—a very far-seeing and no less patriotic leader, though he looked at the problems concerned from a somewhat different standpoint, and did not weave into his views the same universal philanthropy and spiritual quality—may have to be incorporated into the Congress programme so far as may be possible, by making it a little more elastic without radically changing it.

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Synthesis with the Lokamanya's Policy of Responsive Co-operation.

Lokamanya Tilak's policy is, as he himself called it, the policy of Responsive Co-operation. A Samskrit verse which was a favourite with him is to the effect that in politics 'We should do unto others as they do unto us.' In a certain sense, the verse may apply even to the present policy of the Congress. Though it is called by the negative name of non-co-operation, yet the positive form, 'responsive co-operation' means much the same thing, *i. e.*, co-operating with the Government when it honestly co-operates with the People for their benefit, and obstructing it when it does otherwise. I remember distinctly, that in the course of a discussion in Bombay, in July, 1921, Mahatma Gandhi admitted to me clearly that the non-co-operators are not to non-co-operate with even the present system of government in everything, but only in some specified things. This is obvious also. The difference then between the Lokamanya's policy and the current policy of the Congress may well be regarded as one of details only, as to the matters in respect of which, and as to the form in which, non-co-operation should be practised, *e. g.*, by negative aloofness from and avoidance of Legislative Councils or positive obstruction inside them. When the current policy has yielded up its full results (certainly good and very good, in some respects, and, quite likely, somewhat ill also, in some other respects, for no course of human action ever was, is, or will be productive of only one kind), the Lokamanya's view may well be synthesized and incorporated with it—for the 'common adversary' *i. e.*, the *ir-responsible* form of government, should be attacked on all sides and in as many peaceful, non-violent ways as there is no risk of the attacking parties neutralizing each other.

Responsive Non-Co-operation.

In order to make the synthesis with the current policy of the Congress, easier, some of the leaders of the Lokamanya's school have very happily proposed to change the name of their policy wto "Responsive Non Co-operation." The right name is exceedingly important. Enormous tragedies have happend and are happening simply because people *do not understand each other, and they do not understand each other because the right words are not used.*

There would be no belittlment of Mahatmaji in this. He would himself, as he has done before, have modified and changed his policy, with change of circumstances, When a great idea comes into the mind of a great leader, it comes as a seed, fullfledged. Its growth and shaping, its pruning and training and lopping, depend on changing canditions of soil and season.

The Principle of Non-Violence in Politics.

But the principle of non-violence is absolutely indispensable in politics; though many people quite reasonably think that it does not hold in respect of the right of self-defence, especially of women and children, against private crime. Violent revolutions have been tried by mankind for thousands of years, all down the stream of history. But they have not succeeded substantially in improving the lot of mankind, so far as widespread happiness is concerned. They have only changed masters. The U. S. A. is perhaps the most successful example.

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Yet the plutocrat reigns there to-day more ruthlessly than theocrat or autocrat or bureaucrat ever did or does elsewhere. Great Teachers of Religion, like Christ and Buddha, have succeeded much better in spreading happiness, at least for some time. Non-violent resistance has been tried in religion in Russia by the Doukhobors, and the Baha-ists in Persia. It is being tried in the field of economics in many western countries, in the shape of strikes by wage-workers; also now in India in imitation of the west. It was meet and fitting that a great soul should arise in the East to apply that principle on an immense scale in the field of politics. *Ex-oriente lux.* The idea of non-violent revolution deserves full and fair trial at the least. That which is gained by violence can be kept also only by violence, and is generally lost also by violence. The spirit of violence once aroused against outsiders is apt to persist and *become internecine.* Witness Russia, witness Ireland, today.

Is Non-Violence Cowardice?

A European friend once said, "I have a feeling that this non-violence means only cowardice." He was much mistaken. Mahatma-ji has more than once and convincingly explained that, *if properly practised*, it means the very highest form of self-sacrificing courage. So far as the courage of violence is concerned, it has been well established that Indian soldiers are as good fighters as any in the world. Who would venture to say thet the Akali Sikhs—whose great struggle to obtain peacefully the possession of property belonging to their Gurudwaras, without any violence on their own part (though with very much violence on the part of the governmental police) has gone on heroically in the Punjab—who would venture to say that they, with their long and great martial record, are cowards?

But the world needs the courage of non-violence now. Mankind has had and still has too much of the courage of violence like the wild beasts. But if the friend meant by cowardice, the fear of future internecine straggles and of violent anarchy; if he meant by it the reckoning of such possible consequence of general confusion throughout the land, then, of course, he was right, and N. C. O.'s may readily plead guilty to the charge, and without shame.

The Principle of a new old conception of Essential Religion.

The next equally indispensable principle is that of abandonment of all racial and religious ill-will, hatred, bitterness. Without this, the principle of non-violence will never be effectively practised. These principles are good for the whole world; but confining ourselves to India, it should be diligently preached and clearly realized by all concerned that the Hindus and the Muslims of India are not two *qaum's* or races, as is often said, but religions, and only one *qaum*, one race, by intermixture of blood. The ancestors or ancestresses of all the Muslims of today were Hindus fourteen hundred years ago, (when the Muslim religion was not yet born), and of a great many, only twenty, thirty, or forty years ago.

As regards religious differences, *a new conception of religion* is absolutely indispensable. Let every one ask himself. "I, who am of such and such

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a religion today, Hindu or Muslim or Christian or any other—*can I, or can I not, change this my present religion for any other, just as I please?*"

It is obvious that I can. If so, does it not follow incontestably and conclusively that I am, that "I" is, that the soul of man is, the final judge between, and therefore greater than, all religions and all avataras, prophets, gospels, etc., that ever were, are, or will be?

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम्।

If so, the only Final and Supreme and Universal Religion is reverence and affection for the Soul of the human being, in myself and in all others, *i. e*, the Universal Spirit, with utter tolerance of the outer formalities of all religion, and the occasional adjustment and modification of them in accordance with the golden rule, 'Do as you would be done by', so as not to hurt each other's feelings. To say, "This is a matter of Dharma-Mazhab-Religion with me, and it cannot be changed", is obviously incorrect, after the above considerations have been assimilated, and in view of the further unquestionable fact that *every great living religion has undergone endless changes* since its origin and has scores or even hundreds of sects and sub-sects to-day in consequence.

The Principle of self-dependence in "Domestic Politics."

The third great principle for the country to follow, is that of self-dependence in respect of all necessaries, as already mentioned, in respect of cultural-technical education, of *panchayati* adjustment of private disputes, of the supply of food and clothing, of healthy relaxations and recreations. In this connection, Mahatma Gandhi's advice to the people to revive the domestic spinning-wheel is as great an inspiration as his insistence on non-violence. All this will no doubt mean a certain amount of recession from the excessive developments of western civilization. But Mahatma Gandhi expressly advises such recession to a simpler life. The community may not be able to go back quite as far as he suggests; but some retracing of steps is necessary. And this idea is supported by thoughtful western men also, *vide* the splendid appreciation of Mahatma Gandhi by the Rev. Holmes.

The Principle of Explication of Swa-raj.

The fourth principle, also absolutely indispensabl, though so far lamentably neglected by N- C. O. leaders also, and of course by the leaders of the other political parties of India, is the avoidance of the disastrous slave-mentality of blindly accepting the western view of the nature of self-government and imitating any existing western system of self-government in India.

It is absolutely necessary, if immense misery is to be avoided, that it should be clearly realised throughout the length and breadth of the land that true self-government is government by the *higher self* of the community; that the higher self means persons who are wise and experienced, as well as self-denying and philanthropic, who are *ethically* as well as *intellectually* fit; and that the methods and rules of election should be thoroughly discussed and thought out now, beforehand, so that when the time comes, only such persons may be elected to the Legislature.

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Mahatma-ji's Views.

This matter is so important that it will bear a little more dwelling on. Between July 1921 and March 1922, I repeatedly invited the attention of Mahatma-ji (and also of the All.India Congress Committee and the Working Committee of the Congress) to it. Two of my letters were written to him while I was in jail in December-January, 1920-1921. And I received three or four letters from him from time to time saying he would attend to it as soon as he had any leisure from more immediately urgent business. The last letter was written an hour or so before he was arrested and says, "It is said my arrest is imminent...If I am not arrested, I promise you I propose to deal with your pamphlet. No week has passed but I have thought of it. Only...so many things are happening which require immediate attention, that I have been obliged to defer consideration of your scheme...If I get my well-deserved rest, I would like you then to open the discussion yourself in the columns of *Young India*, if it is allowed to survive my arrest." Subsequently, since 25th May 1922, brief articles have now and then appeared in *Young India*, under the editorship of Shri C. Rajagopalachar. A set of questions, tentatively putting forward some suggestions, simply as a basis for discussion, regarding the qualifications of legislators and electors and the conditions of election, was published in the issue of 25th May, 1922. But the suggestions have not elicited any specific criticism so far.

Other Views.

Shri Rajagopalachar is well-known to be one of the ablest and sincerest followers of Mahatma Gandhi, who has assimilated his views of life and of political work most thoroughly. He is naturally quite in accord with the idea of introducing "conscience and the religious spirit into politics", though his subsequent writings show that he does not quite see how to ensure the return of the right kind of persons to the Legislature—an obviously difficult question, but therefore requiring all the more to be diligently tackled with, instead of shirked and postponed; for it is indeed the very problem of problems in *practical* politics, *the most immediately urgent question* for the would-be political reformer.

Shri Rajagopalachar has an excellent article, headed "Ascetic and Saint" in *Young India* for 13th July, 1922. Some remarks therein may be quoted here, and their implications pointed out as germane to our subject. (Some persons speak) "as if selflessness and saintliness of character were a disqualification for politics. Religion and conscience have been grievously absent in politics. But the hope of the world lies in...introducing conscience and the religious spirit into politics. Seflessness, saintliness of character and deep communion with Nature ought to be qualifications, not disqualifications, therefore, for entry into politics. The object of politics is human progress, and if it is an axiom that progress is based on Truth and Good, not on Falsehood and Evil, only selfless and saintly men ought to lead struggles against tyranny...Diplomacy and circumvention may win in politics as understood hitherto, but the goal of India is a new kind of politics based on truth and love, where it has hitherto been founded on falsehood and hatred... The Indian struggle is a struggle that

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will establish non-violence as a pillar of Victory and World-Hope. We are told by Mr. Pearson that young men and women all the world over, with a great vision and high hope, are looking towards India for their inspiration .. In Mr. Pearson's words, 'More imperative than a political victory, is the question of whether India will be true to her *Dharm* and thus take her rightful position of leadership among the nations of the world'... We may note incidentally that other western writers also, the well-known Mr. H. G. Wells, for instance, and Miss Howsin and others have expressed similar hopes that India will work out something new, something more effective and suitable than the west has done.

The Meaning of Religion,

Of course, by Religion the writer can only mean *Spirit* of Universal Religion, Humanism and Humanitarianism; not any particular sectarian religion or credo with an excessive insistence on this or that particular book as the only sacred scripture, or this or that particular person as the only avatara or prophet—of which bigotry and uncharitableness we have had far too much under the name of religion, just as we have had far too much of diplomacy and circumvention under the name of politics; but the reverent belief in the Unity, the Immanence, the Fatherhood of the Universal God, and in the Interdependence, the Solidarity, the Brotherhood of Man.

And of Communion with Nature.

We may also assume that by 'communion with Nature' he means that observation and experience of human as well as non-human Nature, in their action and reaction upon each other, which, in combination with a philanthropic temperament, produce ripe wisdom—such ripe wisdom as is possessed by an aged and even 'illiterate' agriculthrist occasionally, and is not always possessed by even brilliant or smart and shrewd speakers, writers, lawyers, doctors, journalists, business-men, officials, etc.

The Perpetual Struggle.

We may further believe that the writer would agree, if questioned, that 'only selfless and saintly men ought to lead' *not only* the occasional 'struggles against tyranny,' but should *perpetually* maintain the struggle of Good against Evil, of the Higher Self of the community against its Lower Self, by acting as the legislators of the community and the heads of its governmental departments.

The Indian Secret of Winning Therein.

Now, if this be so, we cannot help feeling that the expectations of those who are looking towards India for a new inspiration in politics would be justified, that India would prove true to her *Dharma*, her peculiar genius, her deepest individuality, her best and most ancient traditions, and that the 'new kind of politics' which is 'the goal of India' would be achieved, if and *only if* India could evolve, or re-evolve, a way, could discover, the secret, of making sure that her Legislature, her *Dharmaparishat* (—this is the name in *Manu*—) shall be permanently composed of such selfless, saintly, *spiritual-minded* and Nature-communing persons. *So only can Spiritual Swaraj and Political Swaraj merge together and become one.*

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Be it remembered that we look for no impossible perfections. No human being whatsoever has ever been, is, or ever will be, wholly free from defects, weakness, failures. But we may certainly and quite reasonably require and expect that our legislators should be *comparatively* and *predominantly* and *on the whole* selfless and philanthropic and wise, not mercenary-minded but missionary-hearted, even as the educator and the priest ought to be missionary-hearted and not mercenary-minded.

How the Congress can Help.

And we cannot help feeling that the attainment of this truly precious goal would be greatly facilitatad if the Congress would make clear to all concerned, to its workers and sympathizers as well as its opponents, this nature of its goal and also the method by which it proposes to make sure of securing such legislators. In this work especially may the N. C. O. leaders invite the Moderate-Liberals to join with them and help in the discussion; for they have to bear in mind that one of the last pieces of advice that Mahatma Gandhi gave to the N. C. O. workers before his incarceration, was to induce the Moderate-Liberals to co-operate with them along all possible common lines. It would be very deplorable if, after 'the selfless and saintly men' have led the 'struggles against tyranny' to successful issue, the fruits of that success should for want of such timely and thorough education of public opinion, not be equitably distributed for the benefit of the whole community, but be all seized by a handful of very selfish, very un-saintly, scheming, cunning and pushful men, and only a new and perhaps worse bureaucracy established, as has happened in history so often, and the whole old trouble begin over again. The latest example is Japan, where the magic of the vast self-sacrifice of the nobles made that nation a first-class power in the course of a single generation; but being dominated by the *materialistic*, and not the *spiritual*, view of life, has rapidly carried the population into the grip of mammonism, capitalism, militarism, etc., as in Europe.

Right knowledge, with Right desire and Right Action, brings Freedom.

Such a result should be guarded against, most vigilantly in India. The N. C. O. has brought the poison circulating in the body politic of India to a head. The potentialities of despotism in the bureaucracy, as also the good and the bad qualities in the People, have come to surface, in the Violent Repressive Measures of the Bureaucracy in 1921-1922. The good qualities should be fostered, and the evil ones let out. The poison should not be allowed to be reabsorbed into the circulation. This will be achieved successfully, (without the use of the lancet of violence) if the poultice of non-violent moral heat is applied carefully in the intellectual light of a clear and widespread knowledge of the fundamental principles of true Swa-raj. It is the ancient teaching of the Buddha that *Right Knowledge*, together with *Right Desire* and *Right Action*, must achieve *Moksha*, Freedom, Independence, Self-government, Swa-raj, spiritual as well political. For our present purpose, Right Knowledge is the knowledge of the nature of true Swaraj; Right Desire or Feeling is the

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Religious Peace and Unity and Non-violence which are possible only by recognition of the Universal Spirit under the veil of all special religions ; Right Action is the revival of swadeshi activity in all possible ways, before mentioned. The question of 'untouchability' will be duly adjusted and rightly solved, of itself, by Right Knowledge and Right Feeling.

The Right Conscience shall win.

Working along such lines, nursing carefully the sproutings of the seed sown by Mahatma Gandhi, bearing carefully in mind that freedom means freedom to do good only, means not licence but more self-discipline, there is reason to hope that the younger generation of N. C. O. workers may reap the harvest from that seed even in their lifetime, and taste the fruit of Mahatma Gandhi's lifelong self-sacrifice.

Set-backs there always have been and always will be in such movements. But even in the case of violent movements, history shows that set-backs have been always followed by forward advances, as that other true Mahatma, Terence Mac Swiney, has written of Ireland, in his posthumously published book on *The Principles of Freedom*. Much more, in the case of a non-violent movement, must the set-backs if any, be very temporary.

Indeed, even if the struggle were lost, through no proven fault of his own, the N. C. O. could conscientiously say,

'Tis better to have loved and lost
Than never to have loved at all.

It is better to have felt the generous emotions of standing up non-violently against the violent lawlessnes of a whole wrong system of government, even though the ultimate result be to be beaten down and carried into jails, than never to have felt those emotions at all.

But there is no final losing in such a struggle for those whose conscience is clear. The clouds may darken the sun for a little while, but it will shine forth again more strongly than ever.

Freedom's battle once begun,
Handed down from sire to son,
Though baffled oft is ever won

BHAGWAN DAS.

APPENDIX.

QUESTIONNAIRE.

THE ESSENTIALS OF SELF-GOVERNMENT.

The Crux of all Political Science and Art.

1. Are there not two 'selves' in every community, as in every individual, a higher and a lower, a better and a worse, a more virtuous and more vicious, a wiser and a more foolish ?

2. Is it not essential that in self-government, the bigger self of the community, its better, wiser, and virtuous self and not its worse, more foolish, and more vicious lower self, should govern ?

3. Is not government, by any one class, exclusively, of any other class or all other classes, *i. e.*, of the laboring class by the capitalist, or of both by the militarist, or of all three by the sacerdotalist, or of the Protestant by the Roman Catholic, or the Hindu by the Muslim, or the Muslim by the

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Hindu, or the Shia by the Sunni, or the Shaiva by the Vaishnava, or the non-Brahmana by the Brahmana, or *vice versa*, etc. as much other-government, foreign-government, alien-government, even when both the governing and the governed classes belong to the same race and nation, as when one race and nation governs another race and nation?

4. Is not the essence of good government, the making of good laws and the forcing of them justly and efficiently?

5. Is not the essence of good laws, such equitable division and balancing of rights and duties, as will give a fair chance (*a*) of necessaries to all who are willing to do work suited to their psycho-physical constitution, and (*b*) of special rewards of different kinds to special qualifications, *i. e.*, extra honor to the man of thought, special power to the man of action, more wealth to the man of desire, more amusement to the unskilled, etc.

6. Are not such good laws possible to be made only by the higher self of the community *i. e.*, by pure and wise and philanthropic legislators?

7. Is not the securing of such legislators the very crux of all political science and art?

8. Can such legislators be secured, and have they been secured by any of the methods, of election, etc., in vogue in the current western forms of self-government? Are the masses of the people happy in those western countries?

9. Are any of these systems suitable for India? If so, which?

10. If not, what is the method, of election or other, by which the better self of the Indian (or any other) people, *i. e.*, philanthropic, unselfish, and at the same time experienced and wise men and women, may be brought into the legislature?

11. Is it not desirable that such a legislature should have full supervising control over the executive, without itself exercising any executive power directly, in order that the laws may be enforced justly and efficiently?

12. Would it be helpful towards securing such worthy persons for the legislature, to observe some such conditions as that,

(a) All legislators should be elected from among the permanent residents of the country, irrespective of creed, caste, class, colour, race or sex;

(b) They should not offer, or, canvass for themselves;

(c) Should be nominated by a given proportion of the electors, the nominators being possessed of certain qualifications of age and experience themselves; the electors generally (with exceptions) being independent heads of families, *i. e.*, the master and mistress of each family home.

(d) Should be at least forty years of age (with exceptions); should ordinarily (with exceptions) have had experience of the responsibilities of the household life, with children of their own; should have retired from competitive professional, business, or other life of bread-winning or money-making; should have done distinguished work in some however 'humble' walk of life; be able to support themselves on their own savings, or be assured of all necessaries and personal requirements by their families or friends; should give all their time, practically, to the

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national work, and do so without any cash remuneration, all requisites for the discharge of their duties being provided to them out of State funds ;

(e) Should have rank, precedence, and honor above all salaried office-bearers ; and that

(f) The Legislature should have on it persons possessing, between th m, experience of all the main departments of the national life ?

THE RELIGION OF THE TWENTIETH CENTURY.

(By Brother Nathanæl.)*

"The Knowledge of the holy is understanding". (Prov : 9. X).

Owing to the all-prevailing disorder and discontent among the Members of the various Religious bodies, it seems good to us who acknowledge the Immanent Indwelling God, and thereby proclaim our Membership in the Free Church of the Universe (i.e. the House of God), to set before them the unveiled Truth. Whoever consciously realizes this and Truth is a member of this church, and is one with us-whether he be still living in the visible world of men, or abides in the invisible World of Spirits.

God is All. Just as surely as the cause remains after the effect has disappeared, so surely will God remain, even if the manifested universe should be dissipated into empty space.

God is Spirit. Spirit condenses itself into Soul, and Soul clothes itself in a garment of Matter. The pure, super-conscious formless *Idea* descends into consciousness as the super-sensuous *Thought*, which in its turn manifests in the physical world as sensuous *Form.*

Every "Creature" is a Spark of God, presenting itself in a form the perfection of which depends on the progress it has made towards freedom and self-consciousness. The Spark itself creates its form ; but no Spark can create a form beyond that degree of development to which it has already attained. This is "Karma" and "The just Judgment" which nobody can avoid.

Accordingly : *the Universe is a Work shop* in which the Sparks gradually struggle upwards on the great ladder of Evolution which reaches from Earth to Heaven. When a Spark has reached the top rung, realm of the Angels, then it descends again of its own free will to help those who have not yet attained that level. (Behold, the Angels of God are ever ascending and descending the ladder Genesis 28. 12.)

Therefore we often see how a higher nature begins to manifest itself in the form of a lower nature. The crystal shapes of certain minerals, for instance, are plant forms, and bear witness to

* Extracts from the posthumous works of the great Danish Mystic Carl Michelsen. Bequeathed in 1922 to Princess Karadja, and edited under the auspices of The White (Cross Union.)

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the fact that the plant nature is indwelling in the mineral, as a germ. Many occurrences in the vegetable world (such as the faculty of the plant to sense, light and moisture; the existence of carnivorous plants, &c) indicate the awakening of the animal nature. Numerous facts in the animal world such as instinct, love of offspring, &c show the evolving human nature. Countless are the signs of the dawning Angel nature in the soul of Man: self-denial, self-sacrifice, burning desire for truth, ideal endeavours &c.,

It is glorious that such should be the case? For how could man *become an Angel after death unless he were one* here and now? Death only demolishes the house, and has nothing whatever to do with its occupier.

That which is called "evil," is merely imperfect good—good in the making—just as "cold is a low degree of heat; but this of course is no excuse for "evil' for why should we choose a "lower" in preference to a "higher" state of being?

In a word man is a Spark of God manifesting and developing in a form midway between the animal and the Angel The aim of man's life—like that of the whole "creation," is to develop the Divine Spark. The Way is to remove the animal remnants which prevent the latent God-Nature from ruling. It is the way of Purification. In other words; when the Divine in you has overcome the animal, then the Spark can create for itself an Angelic form of Existence; then and not till then will you become an Angel.

In the work and struggle for development—which work and struggle continue life after life, until the aim is reached—man is not without help from the invisible universe. Divine help comes to him in many ways; illuminating, warning, comforting. The victorious brothers and sisters help the child until it can walk alone.

At the event which is cal'ed *Death*, you lose your physical body Alas! how often it occurs that the part which is left, when the material has been taken away is but a poor defective thing longing and eager to return once more to the school-class, May you, when you pass out of this life have developed so far, that the *Spark of God in you has become your true Ego*. For then you will be able to live as a conscious personality, as a full grown "I" without a physical body—and you will have conquered "everlasting life."

This is the hidden meaning of all inspired religions, it is also the Great Secret of Christianity.

In John I, The Spark of God is called the *Logos*, this implies the *Idea*, the *Thought* and the *Word* (and not only "the Word' as generally conceived.) The Spark was "in the beginning with God and was God" "All things were made by Him (John 1.3) The Spark was made flesh and must tabernacle in each one of us, and shine in the darkness (John. 1.4) Consciousness developed in freedom is the "innocent Lamb of God, which taketh away the sin of the world" (1.29) viz the sin of the inner world, "the Kingdom of God". "Sin" cannot be taken away from the outer world until it ceases to be a workshop; "sin" pertains to animalism, and animalism is the raw stuff of the workshop!

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The developed Spark, or Logos, is called "the Son of Man" (John 3.14)–"Christos Jesus", (viz; the anointed Salvation of God). Only by developing the Spark of God, can you be "saved" that is, reach the aim of this life.

In the Gospels the development of the Spark is described as a conception, a birth, a growth—perfection through suffering and final victory.

*The inner Christos is born of the Virgin, viz: the pure part of the Soul: When the animal has been overcome, then the Inner God is liberated. The name of the Virgin is "*Mary*" ("Sorrow") she is of the house of *David* ("Beloved") She is betrothed to the Architect *Joseph* ("God will add"): the hope of growth must be united to purity, but the Virgin must have conceived ere she be wedded to Joseph, else the hope has no foundation. The Christos is conceived in *Nazareth* ("the sprout") Luke 21,30, and born in *Bethlehem* ("House of bread"); for he is the bread of Life, and the "fruit" of the sprout emanating from the old root. (Job 14-7.)

The Christos is born in the *Stable*, from which the "animals" have been driven out. He is laid in the *Manger*, so that the brute passions may be deprived of food. He is born at *Christmas*—the time of regeneration to the northern hemisphere where the doctrine of the Christos was first enunciated. As a Child, the Inner Christ is worshipped by the Wise, but persecuted by the representatives of Cæsar Augustus. All these statements are verily true and refer both to the Outer and the Inner Realm. When the Christos has" increased in wisdom and Stature" (Luke II. 32) then the last struggle for perfection begins. Wonders are worked—in our own being: The blind see, the lame walk, &c", finally when the physical nature is overcome, then "*Consumatum est*" It is finished." The God-Man arises from the grave of the Lower Self, and ascends into heaven, joining the Angels, Victors, Masters.

During the whole period of development *John* (viz: "Grace of Jehoveh") is active. As a *Baptist* he leads man unto *Bethabara* (John 1,28) *viz.* "the House of Anger", where he is purified. As an *Evangelist* he accompanies him on the way if he is *Andrew* (manly").

This is briefly what we venture to say at persent about the Development of Man's Divine Nature, *the Religion of the Twentieth Century!*

GLIMPSES OF DAYANANDA.

IV

A BOY OF THIRTY-SIX.

At the door of the aged Sadhu's hermitage stood a boy of thirty-six. He knocked and it was opened to him.

'What for?' was the hurried query.

'For truth! For knowledge! For wisdom!' was the young boy's answer.

Where eyes refused to read the physiognomy of the face, the habituated

*The well-known passage in Josiah VII: 14 is wrongly translated—Ha Halmah-THE Virgin, not A Virgin is to be the mother of Immanuel.

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ears did duty as mind-readers through tones.

'Hast read anything ?'

Dayananda enumerated a long list of books on a variety of subjects and then said he had read nothing. The vast learning he had amassed had confused him. The spiritual solace he sought was nowhere in that *lettered* wisdom.

'Yes ! Books embarrass. Learning confounds. Truth lies disfigured under that unsupportable burden of heiroglyphics. When hearts open to hearts, true wisdom flows forth like unto a fount. Go, my child, and relieve thy soul of the mass of learning thou hast picked promiscuously out of those entangled meshes of letters. Go this instant if thou wilt learn learning divine. Throw all the nonsense, thou hast named, into the Jumna.'

The peremptory tone of the order left no room for wrangle. In an instant Dayanand was outside the hermitage. He found himself immersed in dreams. The horrible caves he had plunged into, each lovely vale, each dreadful dale he had traversed, the streams and rivers that he had crossed, most of them by swimming,—all the hardships of travel and more troublesome still the difficulties of persuasion and humble requests that had had to be borne before the acquisition of each of those volumes—the non-sense had been dearly bought in that age of manuscripts when printed books were rare—stood pictured before him in a quick succession of presentations. Was all this labour labour lost? Books that would occupy a shelf in a well-equipped library were to be thrown away !

Dayananda's heart trembled at the prospect. Yet some inscrutable destiny goaded him on. He made straight for the Jumna. Not a moment did he linger in the way. The struggle in his heart became most acute when standing on the sandy bank he found the muddy stream flowing at his feet For an instant he felt as if he were going to curse the dreadful Daughter of the Sun. Yama's twin-sister lay, her wavy mouth agape to gulp down his literary treasures.

Why should it be necessary to dispose of first treasures before laying claim to new ones? Was the eyeless Guru in virtual reality endowed with intuitional vision? Could he out of his resourceless nudity give more than in fanatic disdain he was commanding to be cast away ?

Doubts troubled Dayanand's heart and yet he could not keep back his hand, which, with the packet of all the books he had, advanced towards the river. Plash! So fell the volumes on the bubbles in the gaping stream. In an instant the darkness of the muddy water hid them from his eyes.

And a load appeared to have been lifted off Dayananda's breast. He woke. It was bright morning. A soft breeze was blowing. The chirping of birds to which life in the woods had accustomed him was once more free. The sun shone. The sky knew not a speck of cloud. Why should he alone be troubled in the midst of such mirthful company.

He had done the bidding of his Guru. In his first transaction, he the pupil, had not proved false. That the Guru should keep his word, too was no concern of the disciple to worry over.

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As he stepped again into the Guru's academy, the latter at once found out —from what ? from light steps ?—that the pupil was fit for his tutelage. He hailed him warmly, and then began that series of lessons which Gurus of the times of the Upanishads alone knew how to teach and the pupils of the days that ended alas ! with the age of the epics knew how to learn.

A few anecdotes of the scholastic career of Dayanand at Virajananda's seminary have come down to us : they are our only glimpses into those dutiful days of his studious studies.

Virjananda, they say, bathed at his own school. He required a considerable number of pitchers of the water of the Jumna to purify his body before he sat down to prayer. It was a rule that could brook no violation. And Dayanand might be seen hurrying to the stream and back every day, whether it was hot or cold, dry or wet. The rule was never broken, by the teacher, of the morning bath by the pupil, of willing and self—imposed service.

The duty of sweeping the courtyard of the house was entrusted to Dayanand, too. One day he had swept the house clean and was looking for a basket to throw the refuse out. Virajananda was walking to and fro in a thoughtful mood. His foot by chance fell on the heap of refuse collected in a corner. Was this Dayananda's intentional mischief ? The wrath of the master knew no bounds. If in Virajananda there was a weakness, it was his wrath. He drew his stick and beat Dayanand mightily with it. The boy, his age nearing forty, bore punishment without murmur, and when a third person had pleaded for him urging his age, his *ashram*, as strong reasons for his exemption from physical penalities—this without as much as a hint from him, he approached his Guru, he too, to repeat that same request. Only his plea was different. He urged the tenderness of the Guru's body, which in striking his adamantive limbs must of necessity ache, as *his* reason for his exemption.

In the seminary of Virajanand there was no arrangement for the lodging and board of his pupils. The small closet flanking on one side the entrance of a temple is shown to an Arya Samajic devotee even to-day as the place where Dayananda took shelter of nights during the days of his discipleship at Mathura. The closet is so small, that it is a wonder how Dayanand's gigantic constitution with a size more than six feet and other dimensions, proportionate to his stature, could squeeze himself within it.

For some time his food was fried grams. Later, arrangements were made at a house for his dinner. A gentleman of means promised him his daily beverage of milk.

For studying in the night light was needed. Tradition has it that small lamps of earth and flour stuck into the crevices of walls by religious Hindu dames were collected by this otherwise resourceless scholar and made into one big light which made the written page legible without endangering his eyes. Oil, too, was found for him later by the bounty of another charitably disposed man of means.

For about two years and a half Dayanand studied with such means at the feet of his eyeless Guru. He used

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when he became old and Virajananda had long since departed this world, to show the mark of a blow which he had received from his Guru, and which in his faithful filial love he termed his master's affectionate gift.

Of book-lore Dayananda studied only Grammar and Vedant at Virajananda's feet. These sciences could not of themselves forge the bond of endearment that made the pupil his teacher's lifelong adorer. Of the spiritual privacy that the student enjoyed with his teacher history keeps no record. Under every writing of his, Dayananda subscribes himself Virajananda's *Shishya*. What was it that left such an indelible mark on the scholar's mind. What made him his master's perpetual bondman? Some *master*, some *disciple* may reveal the secret. To us laymen the peep into that occult conclave is forbidden.

And one day Dayananda knelt before his Guru to ask his final leave. Among the Arya community this last salutation is a *Sanskara*—that leave-taking of the pupil from his preceptor. The ceremony over, the pupil lays at the Guru's feet his offering. Dayananda laid his. It was a handful of cloves. What more could a parentless child, a self-made orphan, depending for his daily bread on the charity of others bring for his parting, pupil's, present. The teacher barely touched it: he refused to accept the offer. His parental favours, his pedagogic gifts, merited a better reward. The pupil thought it was above rewards. Was it?

Then only a sincere spirit of offering, the readiness to lay down his all if the teachers demanded it, was what the teacher asked. Dayananda was ready. He would perform the ceremony not only in its symbols but in its spirit. He owed his cultured *self*, aye the self that at present was he, to Verajananda and that self he was ready to consecrate to his service.

'Then, Dayananda, I covet no selfish gain. It is the religion of *rshis*, the *dharma* of the Vedas that has through me revealed itself to thee. The voice of the seers of old has been ringing all along: I was simply its month-piece. Make thy offering to that voice. Pay back they *rishi-rin*, the debt thou owest to that voice. Seest thou? The seers themselves are ranged in circles around thee, around me. Every corner, every inch of the sacred soil of Bharat is the pulpit of a sage of the Vedic Ages. They cry to us for the repayment of their cultural loan. Wilt thou pay it? Pay it to their sons, the human tenants of the earth. Wilt thou?'

'Yes,' whispered Dayananda. Dayanand was now a changed man. He realised for the first time the mission to which Gods had been goading him from the first. His vision of the night of *shivaratri*, his wanderings, his toil, his travail had been pregnant with a purpose. The words of the guru were giving that purpose its pre-destined birth as the guiding star of his future destiny. 'Shall I be found fit when the hour comes?' The Guru gave his blessing. The Gods nodded endorsement.

V

ALONE IN MULTITUDES.

It was Kumbh, the twelve-yearly fair which on the 1st of Baisakh draws millions of pilgrims from all corners of the Hindu continent. A voluminous stream of worshipful visitors was flow-

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ing without break on the band of the Ganga. From morning till evening it flowed on. In the night the bustle lessened a little, to more than make up the deficiency in the morning that followed. In that fair you could have a view of the whole orthodox India as in a small cinnema picture. Most noticeable of the pilgrims were the various orders of mendicants that had assembled in their thousands. They had, to all appearances, renounced the world. Or what else did their ochre robes indicate? Some orders there were that had renounced this colour too—mark of their extreme disdain of symbolism. However indicated, the spirit at the bottom of these sects or non-sects was that of renunciation. To them the world appeared full of misery, full of endless disputes, full of constant discord. Their heart hungered for peace, for hamonious repose. And how had they ended their toils of the world? The most noted of them might be seen mounted on elephants, clad in splendid robes, having large followings, and quarrelling too, to be given precedence over a rival order in their turn for bath at the sacred steps, the Har ki Pauri. The world on the other side, mirrored in their pseudo-mendicancy appeared to be a replica of the world that they had forsaken. It was only a Moslem heaven they were enjoying. Self restraint on earth was rewarded with greater facilities for enjoyment in that ochre-robed paradise. The same police that settles, or dis-settles, the quarrels of worldly people, was called into requsition to do that duty by those other-worldly saints.

Busy on the bank was a class of people that called themselves 'Pandas.' They too were an other-worldly class. 'Their treasures were in heaven.' On this side of the eternity they had taken on themselves a none too easy task of helping their benighted brethern—in faith they recognised no brotherhood—to cross over to the Brighter Shore. Today was the day of the Great Paddling. And they were busy pushing their oars. The fees they demanded were only nominal—in their collective value they might become a considerable amount. Their rites were unintelligible to the ordinary brain. But so too is whole metaphysics. Who ever saw heaven physically? Things of religion are things of faith. Question and the talisman evaporates.

One dip at the sacred steps, accompained by the necessary concomitant rites was a permit to heaven. How? Dayanand alone thought this way. He was anxious, too, to find an answer.

In the midst of those mighty concourses there moved a lonely *Sadhu*. He went now this way, then that way. Where all were unquestioningly credulous, his restless skepticism suggested queries. Bath even in the limpid waters of the Ganges could cleanse only the body. For purification of the soul some spiritual wash was necessary. Could the *Pandas* suggest any?

The next day on the road leading to Hrshikesha you could find a flag hoisted, bearing a sinister insignia, *Pakhand Khandani Pataka*, the Flag to Demolish Untruth. Under it stood the Sadhu all alone, with only a loincloth on, preaching, preaching violently. At the top of his voice he stood condemning the superstious credulity of the pilgrims on the one hand and the

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complaisant mendacity of the Pandas on the other. He spared neither Sadhu nor saint. Where these two classes had made a clique between them to bewitch and befool the populace, the future of humanity could not but be a witches' hell or a fool's proadise. Har ki Pauri he re-christened Had ki Pauri, *i.e.*, the step of bones, for it was there that the bones of the dead from all parts of India were cast into the Ganges to secure for the dead soul salvation in the next world. The Ganges had power not only over the living; for the dead also it could make provision in its beatific grace.

The Sadhu thundered for days and days. He rent the skies with his denunciation of blind ritualism. He drew large concourses of people. They wondered at his strange statements, novel propositions In the Hindu orthodoxy however there was room side by side for both enunciation and denunciation. The harangues of Dayanand gave rise to whispers, talks, and even wranglos, but a faith as old as centuries, a devotion hoary with the ages, could not by these murmurings be disturbed. The large audiences proved simply *audiences*. They heard; they did not practise.

To his great mortification Dayanand observed that the crowds on the bank of the sacred stream or on the sacred step increased instead of diminishing. The zeal of the inexperienced demagogue suffered a rude shock. His lectures had been attended by thousands, yet what was the effect?

Was it under some such impulse that the thundering demagogue all of a sudden hushed his voice. He withdrew and except for a hurried answer which the mischierious questioning, conscious or unconscious, of a learned fool evoked, was heard no more.

PROF. MACDONELL'S LECTURE ON BRAHMANISM.

A Critical Review.

The lecture on Brahmanism, delivered on January 2nd 1923, by Prof. A. A. Macdonell at Lahore, raises no new issue as regards the religion of the Veda. The lecture is valuable in one respect, *viz.* that it presents in a nutshell the whole position of European scholars on this vast and knotty subject. In support of his statements the Professor omitted to cite verses etc. from the scriptures, whereby it has become extremely difficult, for scholars of a different school from him, to examine his views critically. In this hurried note therefore we shall offer general criticism only, for in the absence of specific references it is impossible to go into details.

First half of the lecture is occupied with a discussion of Zoarastrianism, and though similarities between that religion and the religion of the Veda are pointed out, yet it is in the second half that the learned lecturer chooses the Veda for his immediate target. Our criticism therefore will begin with this second half, and towards the close, if space permits, we shall take notice of a few statements in the first half of the lecture too.

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First as regards the age of the Veda. Wherever the Professor refers to this topic, he gives an air of certainly to what in truth is but a hypothetic statement of his. In his lecture he gives no argument to prove his proposition. In his much greater work, A History of Sanskrit Lecture, too, where scope for discussion was ample, he makes mere guesses, assigning arbitrary lengths of time to each stage in what he regards the development of the Brahmanic religion, and when those stages, counting backwards, are exhausted, turn comes of the Veda. The whole theory is a tissue of haphazard surmises. The reader may study it in the book referred to and form on it his own judgment.

That there are Vedic words or distortions of them in the Avesta, so that 'whole verses of the Avesta can be turned word for word into Vedic, by the simple application of phonetic laws,' points to the derivation, not only of the spirit, but also of the texts of the Parsi scripture from the Vedas. Aryan languages of the West retain much of Vedic diction and thought, traces of which last are, as the Professor admits, found also in the early religions of Egypt, China and New-zealand. The conclusion from these data is natural that human culture was, at its source, one. And as Professor Macdonell points out in his lecture—only change his tone—the Vedas present 'a more primitive phase of religious thought than is recorded in any other literature.' The word *primitive* is, with European scholors, synonymous with 'undeveloped.' We take it to mean 'undeteriorated.' With us on this point is Doctor Wallace, who shares with Darwin the credit for discovering, and, perhaps formulating, too, the theory of evolution, but to whom the verses of the Veda appear to present an obstacle in the way of his acceptance of the hypothesis of 'continually increasing intellectual power.' The poetry of Vedic sages he finds to be no whit inferior to that of 'our Miltons and Shakspeares'.

What, however, of such 'primitive' character does Professor Macdonell find as common to all 'primitive' religions? Is it the idea of 'the motherhood of the earth'? This idea of itself suggests that kindred idea of 'the fatherhood of heaven. As a relic of this latter idea is current even now in modern languages the phrase 'paternal roof,' while the other relationship, *viz.* that of motherhood with the earth, is recognised today in its entirety in terms such as 'motherland,' 'mother country' etc. The ancient worshipped the earth in the same sense in which the modern adores land. Only the outlook of the modern has narrowed.

In his interpretation of the religious beliefs and practices of the ancient Aryans, as pictured in the Veda, the learned Professor appears to have missed one very important point, *viz.* that the descriptions and invocations of the Vedas are poetic. A thing by being simply addressed does not on that account become a deity or even an animate being. 'The personifications of natural phenomena' that the lecturer finds in the Veda are simply descriptions, cloaking within them some spiritual message or moral injunction, worded rhythmically in the style of poetry. The beauty of the Dawn, for instance, is much adverted to in the Veda, to inculcate in the sweet

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indirect persuasive style of the Veda, among other things the habits both of early rising and studying the panoramic wonders of nature. The glow of Morn, seen through the eyes of a poet, has a spiritual significance of its own, which even a Macdonell, however prosaic he may choose to be, cannot, we presume, miss. What, let us ask, was his experience at Ambala, where he says he ascended a tower to have a look at the Indian Dawn, the Dawn that *rishis* invoked?

A second difficulty in Vedic studies that of manifold meanings conveyed by each Vedic epithet. These epithets stand not so much for concrete objects as for the ideas that the latter embody. The same words denote different things at different places, which, only a practised reader can find out by referring to the context. An instance of this very difficulty is afforded by a passage in the lecture of the Boden Professor. *Soma*, says the lecturer, 'was brought down to men by an eagle or eagles.' Was rearing of eagles a common practice in ancient days, so common that every house holder could, at the time of a sacrifice, which by the way, was an every day feature of that, according to the testimony of European Scholars, sacrifice-ridden age, get to order through that aerial agency? A little reflection will show that the learned lecturer has stumbled somewhere in the interpretation of a Vedic term. Where?—is not for us to show. The word *Garutman* or *Suparna* has possibly been his stumbling block. Scholars of the Veda are acquainted with alternative meanings of either of these words, which substituted, will impart plausible sense to what in the Professor's rendering is stark nonsense.

Every human view of divinity is anthropomorphic. If the Veda has erred in this respect, it has erred in its adaptation to the human capacity of comprehension and presentation. 'Man makes God in his own image' is a truer adage than its reverse authorised by the bible, or is at least as true. 'The Hand that made us is Divine' is a stanza occuring in a modern poem. Is divinity sought to be endowed by the author of this line with a physical hand? If not, nor is it, too, by the verses of the Veda. Detailed refutation of the Professor's remarks in regard to the forms and traits, physical and moral, of the Vedic *devatas*, misinterpreted as deities, would be possible only if chapter and verse were quoted.

That features of the earth's surface are deified is an old old cavil against the divine character of the Veda, which cavil however has long since been refuted. Vedic terms, bearing their own import where they occur, have been used in later ages to name particular objects, such as particular rivers etc. That they occur in the Veda does neither give the *mantras* a historical setting nor does it cast, too, a slur on the religion of the 'primitive' Aryan.

In the same category, too, may be placed the suggestions of the Professor as regards worship of snakes and the throwing of oblations containing meat into the fire of sacrifice. One Vedic synonym of *Yajna* is *adhvara*, meaning 'free from slaughter.' A characteristic of the deities is that they partake of *amrit*, that is, what is not *mrit*, dead·

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The fight between deities and demons on which the Professor has a few sentences is figurative Where the prayers are offered in the spirit of 'give and take,' the verse simply enunciates an actual fact. Not the least that a man thinks or does goes without bearing fruit. Magic incantations are a later accretion to the primitive religion of the Veda. Where *mantras* of the Veda are employed for the purpose, the fault is either of the reciter or of the commentator, the verses nowhere suggesting such use of themselves. 'The Brahman, who has correct knowledge, has' no doubt, 'the Gods (?) in his power.' Gods are here forces of nature, which Professor Macdonell has already in his rendering deified. Do not scientists of the present age, Brahmans in one respect, *viz.* that of physical knowledge, harness to their service these very Gods, by dint of *their* correct knowledge ?

From the use of the word *Sapatni* in the Rg and Atharva Vedas the learned savant of Oxford concludes that 'the number of wives was not restricted to one in Vedic times.' *Sapatni* may mean a co-wife. As the feminine form of *Sapatna*, however, it means a female enemy or rival. The masculine form *Sapatna* occurs a great number of times in the Veda. All commentators, including Europeans, render this term as enemy. Why assign a different meaning to the feminine form ? A slight slip in understanding the true meaning of a Vedic term makes one take a totally erroneous view of the whole Vedic sociology.

The Professor reviewing Vedic morality asserts that life in the Vedic times was not sacred. The Veda inculcates friendlines towards all creatures, whether human or sub-human (Y. 36 18). Among men too love is sought of the *devas*, *i.e.*, brahmanas, *rajas*, *i. e.*, ksthatriyas, shudras, and *aryas*, *i. e.*, vaishyas. Of war time, carnage is a necessary evil, made indispensible by the constitution of humanity, both individual and communal. The same Veda that in ordinary circumstances inculcates mercy, regardless of the personal character of, or our tie with, the recipient thereof, enjoins severest cruelty to be shown in war time, where needed in the interests of *dharma*.

The Professor affirms that the doctrine of transmigration, which today forms the central pivot of Brahmanism is a post-Vedic innovation, nowhere sanctioned or mentioned by the Veda. We give below a literal English translation of one of the many verses on the subject found in the Veda.

O Asuniti, endow us *again* with sight and breath as a reward *bhoga*. May we long see the sun rising high. Be bounteous, O favourably disposed God, for our good. (Rgveda X. 59.6.)

The verse is very clear, and can admit of no prevarication.

The learned Professor does not, however, content himself with a mere negation of the Vedic character of this doctrine, but philosophises also on its good and evil effects on the morality of those that profess it. (1) 'It paralyses action.' How ? The doctrine in plain words means that the weal and woe of every succeeding life is but the fruit of actions done in the preceding life or lives. It necessitates hard work in the present span of existence

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to ensure happiness in the next span. How can one with such convictions be slothful? Sloth, on the contrary, is natural for those whose sphere of action ends with the present, and who for beatitude in the next world depend on the capricious mercy of a Superior Being, that mercy in its turn inalienably associated with the good offices of a superior man. (2) 'It makes action self-regarding.' Does it? The Professer has, when making this objection, a very hard nut to crack, *viz.*, the doctrine of *ahmisa*, harmlessness, which among qualities that make for salvation ranks first. And how does the Professor crack this nut? By a fanciful device furnished by cholarly ingeuinty, suggesting :—'The octrine.....spread.....not o much perhaps owing to the growth of other-regarding morality, as from fear that relatives might be embodied in the particular creature that was being injured.' The idea for its originality beats all else that the Professor said in the course of his whole lecture. To the Sanskrit literature, and 'the religious and moral ideas embodied in it,' it makes a new addition. The strain on the Professor's fancy has been hard, alas! too hard.

In a subsequent portion of his address the Professor takes quite the opposite view of the moral effects of this doctrine, and that for the very reason we have adduced. To quote from the lecture :—

> This should not paralyse human effort. For it is pointed out, since fate is nothing else than the result of action done in a former birth, every man can by right conduct shape his future fate, just as a potter can mould a lump of clay into whatever form he likes.

Which shall we take to be the Professor's right view? Of self-contradictions, however, the Professor has many in his lecture. For instance the following two statements occuring at a very short distance from each other in the introduction defy all attempts at reconciliation :—

(1)

> 'But if we compare Zoroastrianism and Brahmanism generally we find that in the former the moral interest predominates as compared with the sacrificial and philosophical intereses of the latter.'

(2)

> 'The duties of man here ('in zoarastrianism) largely consist in the immediate fight with the evil spiri s, especially in sacrifice and ritual.'

It is gratifying to note that the purifying virtues of ancient rites, especially of fire, have, though very reluctantly, been recognised by the Boden Professor. Commenting on the religion of Avesta the Professor observes :—

> The sacred fire is always kept burning as particulary potent in the capacity of a purifier. This conception is quite analogous to that in Indian religion, of the god of Fire, Agni, who is specifically called the Purifier, Pavaka, and who drives away the demons, or Rakshasas, from the sacrifice.

Now wnat were these *rakhshasas*? The Professor himself enlightens us a few lines further in the same address :—

> They did not know in those days that these demons were of an excessively minute order in the form of *the germs of diseases* (Italics ours).

Negation to us appears to be an unwilling affirmation.

Coming to modern times the Professor has a just tirade against Hinduism. Before a long list of abuses, tha—

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have through our ignorance crept into the religion of the Rishis, and of which superstition is by no means the least pernicious, we have but to bow our lead in shame. Superstition however is not the monoply of one clime or country. The Professor, if he has not begun to feel bored, may be referred to an article on the subject by R. Lissan contributed to the Islamic Review for December 1922 We quote below only one paragraph from that interesting paper on 'Superstition in Christian Countries' :—

In the country districts of England and Wales many of these survivals are still practised and the belief in witches, etc.. prevails in Devonshire, Cornwall and other countries In London, where one would not expect to find such beliefs, nearly every motorist has a 'mascot," usually a black cat or a gollywog, ostensibly as an ornament but really as a charm or luck-bringer, to avoid accident or to avoid running over people. Aviators are not immune from the same sort of ideas. And yet most English people pride themselves on what they call their "level-headedness." There were, a few years ago, in Belgium, and may still exist, unless destroyed during the war, some fetish trees, where pieces of rag were hung as fetish offerings, practically in response to relief from ailment or to granted wishes and prayers addressed to Christ and the Virgin Mary, who are represented as being in the tree.

What by the way does the Professor mean by citing *Hindustan* as the Avesta parallel of Vedic *Sindhustan*. Has he met with this last word anywhere in the Veda? The Vedic term 'prakritised' in the Avesta is *Sindhu*, meaning a stream. The name of the people living on this side of the Indus is a later coinage and has nothing to do either with the Vedic term mentioned above or with the river named after that term. For the rule of phonetics, which the Professor wanted to illustrate by citing this parallel, more appropriate examples could be found from the Veda itself.

Having done with the lecture, or more proplerly, lecture proper, we want to inquire with what object the lectures were arranged and given. A sentence in the introduction to the first lecture appears to us to be the key to the mentality which has been at work at the back of the whole programme of criticism that lasted for three days. We quote the sentence in the words of the Professor :—

It is only Christianity which is capable of adapting itself to the service of mankind without any restrictions.'

What in the name of fairness or relevancy had these remarks to do with a critical examination of Brahmanism, which as we understand, was the topic of the lecture. Is the Professor out to propogate Christianity? His views, as the reader will see, are clearly obsessed by priestly prejudice. What business has a Universisity catering for 'liberal' education to make arrangements under its anspices for religious criticism, and that too at the hands of a person, from whom sympathy for the religions he was to deal with in his lectures was the last thing to be looked for? The authorities of the Punjab University have, no doubt, gone beyond their proper sphere of action. While making this criticism we have in ourmind the whole policy of the University, reflected in its courses and syllabuses, in regard to the scriptures of the Hindus. Of all communities this last is the

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only one that allows its dearest beliefs in religion to be so trifled with. An agitation on the point is necessary, to which we draw the attention of all concerned.

Let us answer, however, the charges made by the Boden Professor on this last named phase of Brahmanism. To him, 'Hinduism' appears to be a 'national religion,' and Islam 'hostile to what is beyond' 'the area it covers.' And Christanity? Alone 'capable' of 'serving mankind without any restrictions' If Islam makes distinctions between Moslems and non-Moslems, Christianity makes distinctions *within* the Christian fold—distinctions between white Christians and coloured Christians. As religion it is white man's privileged monopoly. They say it is a pioneer, too, of European Imperialism The Cross is a fore-runner of the Union Jack or for that matter any other Jack of Europe. Is this the *service* which Christanity is fitted to do to humanity without restrictions? Save us, Lord, from our servants. Hinduism in its present condition, must plead guilty to the charge of being 'national.' The Professor, however, thinks it has been always so. 'The caste system,' he avers, 'has interposed an insurmountable barrier to its spread beyond the confines of India.' So it has, since the degeneration of the system into its present inelastic stiffness. The learned Professor cannot, however, be unaware that marriage of Chandragupta with a Greek princess could take place under the anspices of this very system. That Hinduism was always exclusive is disproved by history. 'The confines of India' were in ancient days much wider than at present. Persia, Afganistan, Turkestan, and Tibbet have at one time within the memory of authenticated history been portions of Hindu India. Even beyond the borders of that vaster Bharatvarsh the Hindus were free to go. Legends are met with in the Purans, of wholesale conversions of outsiders to Hinduism. For Professor Macdonell's enlightenment we shall make only one quotation from Bhavishya Purana :—

'By the order of Saraswati, Kanva went to Egypt, and having purified (converted) and taught 10,000 Mlechhas, won them to submission and came (with them) to Aryavrta.' (Bhavishya Purana, Pratisarga Parva, Khanda 4, Adhyaya 21, Shloka 16.)

The verses that follow give a description of the process by which these Mlechhas rose gradually in the scale of caste.

The Professor, however, is well versed in the Veda. May we refer him to Rg Veda VII 13·5 of which we append below a literal translation :—

Extending (the kingdom of) Indra quickly, *making the world Arya*, annihilating foes, *i. e.*, the obstacles in the way of this endeavour. , . .

The phrase we have itacilised is in the Veda *krnvanto vishvam aryam.* By any the hardest distortion, the words cannot be made to yield any other import.

All religions were at the outset meant to be 'world religions.' The followers alas! of all religions alike have confined their faiths within the borders, somewhere of country, at another place of creed, at a third of colour. O for a universalization of once a Universal faith, revealed by a Universal God for the benefit of a Universal humanity!

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We shall end our review, as we began it with whole-hearted appreciation of the learned lecturer. That the Professor is learned there can be no manner of denying. He is more learned than his learned pupils, pupils both of word of mouth and of word of book, if he will allow us this latter phrase. With him, however, learning is no synonym of skepticism. In spite of his great scholarship he sticks to his, what we regard an erroneous, faith. Will his pupils take a lesson from his example, and adhere to *their* faith, though *he* may regard it as erroneous? Example, they say, is better than precept. By *better* we mean more powerful. Will it be so in the case of the lecture and the lecturer? We are no advocates of blind self-contradictory credulity. Honest examination and research we welcome. What, however, is arranged 'under the anspices of the University' is not always honest examination and fair research. To the picture presented in the University lectures, there is also another side, a side more cogent, more honest, more faithful, and this side is it we press on the attention of the young University scholars.

CHAMUPATI.

THE MATIN OF THE MARRIED COUPLE.

(BY VEDA VYAS.)

ओ३म् प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना। प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम॥

This is the first of the *Mantras* that an Arya house-holder and his wife are called upon to recite as soon as they awake in the morning. The prayer epitomises their aspirations and duties for the day.

The *mantra* translated literally runs:—

We (**मित्रावरुणा**) loving and well-chosen (**अश्विना**) that exercise sexual self-control (**हवामहे**) invoke (**प्रातः**) at dawn (**अग्निं**) the God of Light, (**प्रातः**) at dawn (**इन्द्रं**) the God of Glory. (**प्रातः**) At dawn (**हुवेम**) let us invoke (**भगं**) the God of Prosperity (**ब्रह्मणस्पतिं**) the Lord of Greatness, (**प्रातः**) aye, at dawn (**सोमं**) the God of Peace (**उत**) and (**रुद्र**) the Diety of wrath.

The reader will observe that as the several attributes of the wife and her husband given in the *mantra* are appropriate, the qualities assigned to Paramatma, the Lord invoked in the *mantra*, are so arranged, these too in pairs, that the praying couple may severally profit by the invocation suited to him or her. The two sexes are supplementary. Their prayer, too, satisfies the same condition. In a true chivalrous spirit the first member of the couple, indicated by the dual noun, **मित्रावरुणा** is wife. Her natural temperament is love. Her affection is to be of the whole household a sustaining factor. She is to be the mother of the family, mother not only to her children, but to her

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husband also. Man, however grown up, and of whatever age, requires still the caresses of a mother. That instinct of childhood, his insatiate longing to be loved, ever remains. Other occupations, cares and worries, natural to manhood may bank that longing of its due. But in moments of leisure when toils of the day have more than exhausted the bread-winner's body and brain, the 'jaded' worker desires, oh! how eagerly and with what passion! to fall back on a loving bosom on which to rest his tired head, dizzied by the worries of the world. It is then that the sweet office of 'mother' falls to the lot of an affectionate wife. It is *her* hour. Let him look at her as a faithful friend मित्र, an inalienable companion, a confident counsellor. What a wealth of meanings does this single word मित्र disclose. Coming from the root मिद् meaning स्नेह love, it suggests the faithfulness of a consort, the caressings of a mother, the confidence of a counsellor, the faith of a friend. And all these feelings are treasured in one casket, the loving bosom of a wife.

And the husband? He is वरुण the chosen one. Of many suitors the bride chose *him*. He is her वर, one whom she honors as the best of men. He the load star of her eyes! He ceases to be वरुण as soon as his personal excellences exert not their magnetic attraction on her innate love. Even in separation these are inseparably joined. For they are अश्विना the twin deities spoken of always in the dual number. No distances can cut them asunder. In weal and woe their lot is cast in the same groove. Of Vedic matrimony death is the seal. Once married are married once for all. The Vedic spouse knows no widowhood. The couple after the wedlock remain joined, in life, in death. They are अश्विनौ। And one attribute assigned to Ashvins in the *Shastras* is that they are कुमार. Literally the epithet would mean 'knowing little of sexual passion.' Married life, in the matter of sexual self-control is as full of austerity as the period of *brahmacharya*. The *brahmachari* has temptation removed from his way. The householder, on the other hand, has means for indulgence and yet does not indulge. The sexual passion, ordained for a sacred function, namely, that of procreation of the race is not for wanton enjoyment. The pleasures of married life are spiritual. They lose their flavour as such, as soon as physical enjoyment steps in to mar their ecstacy.

Such being the married couple, it is their merited right to invoke blessings of the Blissful Deity. Himself divine may look for favours divine. The Deity too makes Himself male and female according as the supplicant hand is of the male or of the female. In the wife He manifests Himself as light, in the husband He is revealed as power, as glory. In the house-wife He is सोम, peace, patience, power. In her man, He is wrath. रुद्र The latter aspect too is noble, the *kshatriya* factor of the human organism, the destroyer of evil, the protector of virtue. The wrath, too, of a wife is passive. It gives itself vent in tears, powerful tears though, tears that would disarm

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the mightiest. In the Veda power is spoken of as one of the attributes of Soma. In the wife again is centred the inner prosperity of the house, भग, in the husband the feeding function पूषा.

ब्रह्मणस्पति The Lord of Greatness appears here to be the proper epithet of Divinity. Of the wife and the husband it is a common invocation. Both long to be great, to make complete in the greatness of the one, the greatness of the other. Working in unison, in heaven-ordained consort, they will still maintain their separate individualities. Of the same mother the twin children will suck, each its own breast.

So do the Arya husband and the Arya wife, in their joint prayer of a morning, lay out their programme of work for the day. Each goes his or her own way, he to the world of men, she to her comparative seclusion among women. Yet in the prayer, that they sang together, their hearts are knit, and they are indivisibly one.

CONTEMPORARY THOUGHT REVIEWED.

SOCIAL RECONSTRUCTION.

The following excerpts are culled from an article by Sir N. G. Chandavarkar appearing in *Welfare* for January 1923 :—

Till not many years ago, the words "social reform" were used in India to distinguish such reform from political reform. That distinction was observed in all our schemes of national progress, because of the peculiar position of India, governed by a foreign nation, which for political reasons has pledged itself to a policy of strict neutrality in regard to the social and religious customs of the people. As a consequence of that distinction raged a more or less bitter controversy round the question whether social reform ought to precede political reform or *vice versa*. The distinction between social and political reform was in itself unnatural; because all reform is part of a whole. As that true riend of India, Allan Hume, who served her so faithfully as the Father of the National Congress, declared in connection with that controversy, all reforms must run on parallel lines. The life, whether of a nation or of an individual, cannot be divided into water-tight compartments. Each kind of reform, be it social, religious, political or industrial, acts upon the others; and all are necessary for the fullness of life and purposes of enduring nationality.

The wisdom of the sage Founder of the Arya Samaj who in his scheme for the uplift of humanity, laid down in his books and rules of the society he founded, amalgamated all issues social, political, industrial, spiritual as well as material, has begun to be recognised. The *rshi*, because of his comprehensive outlook on life, was conscious of the interdependence of all phases of human activity and endeavour.

The elevation of the depressed classes forms today an item in the programme of the social uplift of India. Sir Chandavarkar's remarks as regards the attitude that alone will bring about that uplift in a manner that will make for certainty and permanence, are no doubt

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a truism which modern reformers have yet to learn.

But what at present is happening in India? In the first place, our schemes of social and political reforms are devised and advocated by us as if we were playing the part of the Lady Bountiful towards the masses. We use them as pawns in our game of politics and encourage mobocracy. Secondly, nothing is more heart-rending in India than the tone we adopt in speaking of them. A learned educationist from Scotland who attended a meeting of the Bombay Legislative Council told me the other day that what painfully surprised him in India was the way in which we speak of our masses by using deprecatory and degrading terms to signify their status in the social scale. In the West, he said, one never hears such terms as "depressed classes," "backward classes," "criminal tribes" and so forth, though there are and have been there similar, if not exactly identical, sections of people. In India we have been accustomed from of old to give degrading names to the lower classes and so keep them degraded. What is the result? The old proverb says; "If you have the name, you might as well have the game" No. Social Reconstruction requires a new method, so aptly pointed out by the poet Bailey in his "Festus":

"Men might be better if we better deemed of them. The worst way to improve the world is to condemn it."

It is not for nothing that Dayananda with whom the idea of this most necessary reform originated does not even for once use the word 'untouchable' or 'depressed' in his books. That there will be men whom the society shall keep at an arm's length because of the impurity of their lives is too patent to be ignored. Social boycott and ostracism are valuable instruments of reform Birth, however, does not mark out classes and communities as outcastes.

EUGENICS.

A suggestive article on Eugenics appears in a recent issue of *the Hindu*. With some of the suggestions made in it *e.g.*, those for the facilitation of divorce and the legalization of temporary marriages, we cannot agree. The writer apparently has only the physical aspect of marriage before him. That there are spiritual considerations to be kept in view when framing rules for marriage has been conveniently overlooked by him. Physical evils, too, that would accrue if the possibilities of divorce be made common, and the relation of marriage become temporary are too numerous and too great to be left out of regard. On whom for instance would lie the responsibility of bringing up children born of temporary marriages, on their mothers or on their fathers? What effect would their parents' flippant love have on the children? Reports from America where divorce has become legal are anything but encouraging in this respect. We are sure the writer will reconsider his views in the light of the experiment made in some of the countries of the West. What however the author of the contribution recommends as positive precautions before and after marriage are the laws of Manu in a modern setting.

In every war it is the flower of manhood of the nation involved that goes out to do battle and is mostly slain. The sickly and diseased, and the old, remain at home and, if the losses by war are very great the perpetuation of the race is left to parentage wholly undesirable, on the paternal side at any rate The children born of such unions must of necessity be physically defective and unfitted to carry out the various activities of life and to,in their turn, procreate normally healthy children. One of

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the pressing problems of the day is, therefore, how to breed men. Engenics, the term applied to the science, has for its object, the perpetuation of the qualities inherent. or hereditary, which contribute to the ideal development of the human race. The science takes into consideration the theories of natural inheritance, variation, selection, regression etc., and by scientifically training these fundamental elements, through the life histories of generations of families, endeavours to arrive at a satisfactory method of improving the race generally, and ultimately acquiring the highest and, it is to be hoped, the moral regeneration and development of mankind. It is a curious and remarkable fact that. while men have in all times directed their intelligence to develop and perpetuate the most excellent qualities and highest capabilities of animals and birds, and particular species of fishes and frogs, and creeping things like snails, and have similarly improved the growth, production and development of fruit and grain towards perfection, the breeding of human beings has been neglected and permitted to drift. Though men have taken pride in personal prowess and athletic feats and beauty culture, the breeding of men and women in a Eugenic sense has not been attempted. The study of Eugenics has only, of recent years, mainly though the unwearied efforts of the late Sir Francis Galton, who founded the Galton Chair of Eugenics in the London University in 1911, been seriously regarded. The practical application of the science was understood in ancient India, the Brahmin community, to some extent, being the product of ideas calculated to perfect the race. However that may be, there is now a considerable literature on the subject and a growing interest in the science.

From a table demonstrating the inheritance of qualities in any population, published 13 years ago by Sir Francis Galton, it is clear that the deduction can be made that 35 parents of the lowest criminal class will produce, on an average 6 children in every 35, who will be criminals. Only one will be mediocre while none will be useful members of Society. In the same way 35 mad parents will have six mad children in every 35, and all will be lacking in intelligence. This startling deduction may be applied to healthy (in body and mind) parentage with like results. All will be useful members of Society and some will possibly excel these parents in every way.

"As ye sow, ye shall reap" is an aphorism that is altogether true. If the seeds of physical perfection are sown, physical perfection will find birth, and a sane mind in a sound body leads to moral excellence. All crime is due to disease, and as the world grows older, it will recognise that the treatment of criminals is properly the task of the Physician and Surgeon more than it is that of Jailors and Warders. The elimination of criminal tendencies in the population will yield a new generation more or less free from that taint.

Sexual vice should yet be controlled and gradually eliminated by isolation, curative treatment and education calculated to prevent it. The State suppresses epidemic diseases with an unsparing hand, cholera, smallpox leprosy, etc., and yet leaves out of all control houses of ill fame, the occupants of which spread diseases which are sapping the health of millions. If the liberty of the subject is of no account in a plague or smallpox case, and patients suffering with such maladies are segregated, why should the liberty of a subject broad-casting venereal diseases be considered as sacred.

Men convicted of murder or man-slaughter and confirmed diseased criminals should be either incarcerated for life or, as is being done in certain States of America, sterilised and so prevented from begetting offspring. Men and women entering into the bond of marriage should be medically examined by a State appointed Board of competent Medical Men, and unions should be made impossible if the taint of diseases like consumption, syphilis, leprosy or insanity is found. In connection with the child welfare movement which has caught on creches should be established, and children with any serious taint in them should be watched and prevented from perpetuating the taint and the child's parents

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got at in view to ameliorating their condition by curaitive means.

GODLESS PRODUCTS OF GODLESS EDUCATION.

First it was man that had renounced his church and all that connection with the Church connotes. Now it is woman. Mary Briarly, author of. 'In His Own Image,' writing to *Scribner's Mayazine*, deplores the effects of this unhappy tendency, for which she holds modern education, in which there is no place for God, resposnible in the main. In her own words,

"Partly becauce science has disproved some theological dogma, more because the whole trend of college training is towards disbelief." The modern university, we are told, "knows but one god, the scientific spirit," and teaches that "evolution is a fact and God possibility."

Further,

The modern college course is an almost ntinuous propaganda for materialism. ıere and there some professor who still believes he has a soul tries to reconcile Darwinism with a Creator, or mechanistic psychology with immortality. But the usual academic dictum is that the relating of these theories to religion and character must be left to the individual."

And as to the effects on society of this godless education :

"The majority of college graduates take the easy course of leaving such problems unsolved. They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the mondern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not. . . .

"Since the war we have been doing some thinking, and even tho we resent Elinor Glyn's and Margot Asquith's strictures on our society, we are not satisfied with it ourselves or we should not be asking for blue laws to regulate conduct. We are so dissatisfied that everybody is blaming everybody else. We irveigh bitterly against the churches and the homes. The women are not doing their duty—they are giving too much time to outside interests—they are degenerating! Women smoking! Women drinking! Women preferring adventure and amusement to caring for familıes! The flapper—the sport skirt—the lack of corsets: how the press and public speakers harp on these things! And they do not seem to realize that they are using an obsolete vocabulary in their denunciations. What have moral ideals to do with a materialistic universe?"

What credentials have universities for teaching these negative dogmas of science (?) ?

"Have not the decisions of the scientists of one century as often been reversed by the discovery of some new element or force as the conclusions of the philosophers? Does science claim to be alone inerrant in a world of fallible and partial knowledge? Is it just possible that the university has usurped the arrogance of the old theologies in parceling out what portions of universal truth shall be credited? Is there any scientific or academic necessity for the spirit of negation that dominates our universities to-day?

"The mordern woman and the modern home are blamed for fostering a godlessness and lowering moral ideas which are the direct outcome of the materialistic philosophies current in all our institutions of higher learning, philosophies which are partly the result of a narrow application of the theory of evolution, are more directly a graft from the German materialism which came to a head in Nietzsche and the imperialists. A materialism which is as inevitably the death of all moral principle as it is of religion. If materialistic philosophy is true, why blame the woman of America for putting it to practical use? If it is wholly or partly false why teach it, either directly or by suggestion, in our colleges and universities?

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EDITORIAL REFLECTIONS.

THE GAYA CONGRESS.

The session of the Indian National Congress held at Gaya in the last week of December 1922 was a memorable session from more points of view than one. It had been persistently given out by the organs of bureaucratic thought and the chief protagonist of extreme moderation or rather militant "liberalism" the "Leader" that the N. C. O. movement had collapsed, that the people had been completely disillusioned, that the spell cast by the Mahatma had lost all its potency and that the Mahatma and his programme stood discredited. The large number of delegates who attended the Congress this year, the vast throngs and multitudes that assembled in Swarajyapuri, the enthusiasm that marked the proceedings and the crushing defeat of the pro-Council party, headed though it was by the President of the Congress himself and such stalwarts as Padit Moti Lal Nehru and Hakim Ajmal Khan, all alike prove that the enemies of the Congress were over-sanguine and that in their case, the wish was father to the thought. Mahatma Gandhi's complete hold upon the minds of his people and his empery over their hearts has once more been demonstrated beyond the least shadow of a doubt. Mr. C. Rajgopalacharyar carried the bulk of the delegates with him not because of his great oratory or ability—we do not, in the least, desire to depreciate either—but because he was the spokesman of the Mahatma and delivered the message of the caged saint. This shows, once more, that mighty governments try to fetter the bodies of great man in the vain hope that their teachings will be suppressed and are always disappointed. You may gag the mouth of a prophet who has a divinely appointed mission upon earth, but thereby you do not succeed in killing the mission. His thoughts cannot be fettered. They take unto themselves wings, fly out of the cage and are uttered by a hundred mouths. Gandhi is one of such prophets and the Yarvada jail can no more keep back his message than did the tragic drama enacted at Calvary put a period to the mission of the Hebrew Messiah. Gandhi in prison is mightier than Gandhi free and the sooner the British Government realises this the better it is for India and England both.

THE PRESIDENTIAL ADDRESS.

The Presidential address of Mr. Das was a magnificent piece of artistry, a pulverising denunciation of the plea of law and order for suppressing public opinion, the only legitimate sanction thereof, and enacting lawless laws and outrageous ordinances, a reasoned statement of the Indian case for immediate Home Rule and a passionate exposition of the creed of non-violence. Mr. Das also adumbrated a scheme of swarajya. He would take the village commonwealth as the base upon which to build the superstructure of swarajya and eliminate the disproportionate domination of the Bourgeoisie interests. Das, once the most brilliant constellation of the firmament of Indian Bar and the

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prince of the Bourgeoisie, stood at the bar of history, dressed in the poor man's garb, publicly doing penance for his past princedom and held forth on the rights of the masses, the only rightful masters of the country, as against the classes It was a sight for the gods to look at. He held his hearers spell-bound during this part of his discourse. For the moment all party passions were stilled, the voice of faction was stilled, the scramble for office and power forgotten, the disabilities of the middle classes dismissed as comparatively less important, even the issue of political swarajya cast into the background He would not have even Swarajya, if power was to be transferred from one Oligarchy to nother, thundered forth the President tones vibrant with emotion and rcharged with passionate burning nd righteous wrath. Mr. Das's address nas made it clear, if it was not already sufficiently so, that the day is gone when titled magnates, coining money out of the blood of their people and battening on their mutual dissentions and litigatious habits, could speak in the name of the dumb millions and extort power and office from the bureaucracy as a sort of solatium for silence. Thanks to Gandhi, the millions are no larger dumb. Suddenly they have got a trmpet voice in the Congress to the dismay, bewilderment and confusion of the sundried bureaucrat and the aspirant to ministership alike. Even now a man whose market value is not more than 400 can demand and get from the bureaucracy Rs. 5,000 a month at the expense of the tax-payer but he shall not do it in his name. This part of the address was most inspiring.

THE QUESTION OF COUNCIL ENTRY.

The least convincing part of the President's address was that relating to Council entry. His attempt to dispose off the oath of allegiance as merely a constitutional convention was hardly worthy of him. Even Mr. Das's able advocacy leaves us unconvinced that wrecking an institution can, under any conceivable set of circumstances, be interpreted as faithful discharge of a member's duty. You cannot at one and the same time declare non-co-operation against a system of Government and take an oath to keep the machinery going, for no quibbling can whittle down the clear implication of the oath that members of these Councils are there to work the reforms, not to wreck them, and working them implies an acceptance thereof, as a genuine first instalment of Swarajya. Those who regard the Reforms a snare and a delusion—as Mr. Das and his colleagues do—cannot if principle is not to be sacrificed to expediency, take the oath of allegiance as it is at present framed.

THE SPLIT.

The Congress by an overwhelming majority rejected the proposal to enter the Councils or even to contest the elections, both in the Subjects Committee and the open session. It further rejected in the open session the resolution passed by a narrow majority in the subjectscommittee recomending a boycott of selected British goods. The Congress has, further, authorised the starting of a campaign of Civil Disobedience when 25 lakhs of Rs. have been subscribed and 50,000 volunteers enrolled. It has also passed a resolution repudiating all responsi-

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bility, on the attainment of Swarajya, of all bebts incurred by the present unrepresentative Councils. It means practically that Messrs. Das, Nehru Ajmal Khan and Patel have been defeated all along the line. Mr. Das has, therefore, resigned the Presidentship of the Congress and the other leaders have retired from the executive of the Congress leaving the majority free to elect a working committee that will conscientiously execute its will and carry into effect the resolutions of the Congress. The dissentients have formed themselves into a party styled Congress and Khilafat Swarajya Party within the Congress which will frame its own programme and try to convert the majority to its view. No sane man can object to the resignations. They were inevitable. No honest man can be expected to work a programme in which he has no faith. But it is possible to have two opinions in regard to the formation of a new party. If the new party merely confines itself to propaganda work with a view to obtain a reversal of the Gaya verdict without going against it in the interim, it is within its rights. But if it openly flouts the Congress mandate by contesting the elections, it will cease to have a constitutional warrant and will be reduced to the position of a party of rebels. In other words the minority is permitted to express its dissent letting the will of the majority prevail for the time, but it cannot, unless it rebels against constituted authority, act against that *will*. This is the verdict alike of constitutional law and commonsense. Representative Government implies the acceptance by the minority of the verdict of the majority in the sphere of practical conduct. If this implication is cast to the winds, farewell then to democratic principles. We hope our leaders in their struggle to obtain a democratic Swarajya will not go against the essence of democratic rule. Let us demonstrate our fitness for democratic Swarajya by obeying the mandate of the un-official Parliament even when it is opposed to our wishes. Will the minority under the Swarajya Government be free to carry into effect measures rejected by the Parliament? If not then, why now? Are then bayonets and police more powerful than soul force and moral law? Let the leaders of the dissentient party answer the question in deeds.

THE EVILS OF MODERN INDUSTRIALISM.

The *Modern Review* for January quotes the following from H. Addington Bruce's article in *the Century Magazine* for December :—

Were I asked to name the one factor which in my opinion has counted far more than any other single factor in creating the present-day problems raised not merely by wide-spread mental retardation but also by wide-spread delinquency, mental ill-health, and nervous disease, I should unhesitatingly respond, "The application to industrial purposes of the steam-engine and subsequent mechanical inventions." Contrast the human environment before the age of machinery was ushered in and the human environment of the comparatively short period that has since elapsed. Up to the opening of the nineteenth century, which we may fairly identify with the beginning of the age of machinery, man was essentially an out-of-doors being.

Under the principle of division and specialization of labor, life became for myriads a dull routine of drudgery. Underpaid, they were forced into slum districts. Only now are we discovering that the mentality does

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not thrive when the organism is denied a due amount of sunlight and fresh air. Do slum-dwellers receive that due amount? Nay, do city-dwellors generally receive it? In few homes is the supply of light and air what it ought to be. In addition, city-dwellers are too often subjected in their working-places to unfavorable conditions as to light, heat, and ventilation. Even in going to and from work they often suffer as regards the air they breathe.

To the advent of machinery, moreover, must be attributed a stressful speeding-up of human activities, together with an unhealthy overdevelopment of the acquisitive and the pleasure-seeking instincts- This has made, on the one hand, for an increasing materialism; on the other, for a nervous fatigue that is in itself seriously detrimental to vigorous thinking. And this holds true of all social grades from the very rich to the very poor. There is a general craving for material luxuries and pleasures, a general inclination to think, because of a general weariness that makes it a troublesome effort to think. All the while mechanical inventions are multiplied, the cities continue to grow, the dangerous herding-in and speeding-up process becomes more and more intensified. Nor are the evils incidental to a materialistic attitude of life confined to-day to the cities.

Comment upon this is superfluous. Professor Macdonell calls Vedic civilization primitive because it does not countenance excessive development of machinery. Perhaps the West itself is on the point of returning to primitive ways of living.

DARWINIAN EVOLUTION.

Mr. Jones Bowson writing in the *New Age* for November indulges in telling criticism of the Evolutionary Hypothesis. His chief point is that it can be proved that evolution is not going on now. Says he :—

Furthermore, I assert, fearlessly that the scientific knowledge available gives no assurance whatever that the law of upward evolution has ever prevailed upon the earth. Observers of natural history, either biological or botanical, know very well that the process of development of high-blooded stock of any kind or of fruits and flowers by cross-breeding or selection invariably leads to greater delicacy than characterized the parent stock, and that the Darwinian law of improvement by natural selection is fully off set and countered by the law of "reversion to type." I can walk in my garden, see my grafted variegated English hollies and find on the same stem leaves of the original stock, showing the struggle of the plant to get back to the original nature; the robust aboriginal nature successfully battling with the more highly cultured. I refer for support to Henry Drummond's chapter in his "Natural Law in the Spiritual World" where he so aptly points out the rapid reversion to type of fancy breeds of pigeons and of roses.

Is not this true even of men? If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the mariner's compass before the Christian era and have lost them again? Why should we see today only the pitiful traces of the splendors of the Mogul empire in the palaces and tombs of India? Why should the Hindu race have gone backwards for 400 years? Why should the stupendous ruins of the 12th to the 14th centuries of Angkor in Cambodia and of Borobodaer in Java be pointed to to-day with amazement? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the color into the walls of the Alhamabra at Granda be lost arts which perished with the ancient Moors? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its own shadow at noontime at the vernal equinox? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra? What caused the loss of the artistic knowledge which produced some of the

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marvellous gold and feather work of the Aztecs and lost the very knowledge of the location of the wonderful ruined cities of Central America? Surely anyone who is a Masonic seeker after truth must recognize that the progress of mankind is really only in certain directions interlaced with retrogression and decadence in others.

But now, as a matter ef fact, whether the evolutionist claims or does not claim that the principle of evolution is still going on, we know that there are no specimens in existence, either old, medieval or modern, of transmutation of the human species. If men were developed out of apes slowly over a long period of time, what became of them? Even if the children ate their parents they certainly would not eat their bones, and out of the countless millions upon earth many thousands of remains must have come down preserved either in crystalline petrifications or in the crevices of glaciers, like the gaint mammoths that have in our own age come to light in Northern Siberia preserved in such wonderful condition as to show even the partially digested food in the stomach of the huge mammal. Why should we have thus preserved for us by ice or petrefaction ever variety of life from the huge beasts to tin insects imbedded in amber or in coral, or th frailest leaf with every vein preserven i fossil from and the skeletons of the huge dinosaurs imbedded in the rocks, but our o the coundless millions and millions and millions of human beings not one ever found, indicating a development or change of species. The bodies found in the earliest Egyptian tombs are similar to the bodies of today. Go to the pictures on the walls of the mortuary chambers in the pyramid of Sak-Ka-Ra and in the tombs of the kings 5,700 years old and we see pictures of the same kinds of men and of animals as exist today. Dr. Ethridge, of the British Musenm, says: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolution is sheer nonsense not founded on observation and wholly unsupported by facts." The great English naturalist, Professor Owen, standing in the front ranks of English scientists, declares, "No instance of the change of one species into another has ever been recorded by man."

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